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The LUTHERAN OUTLOOK

Lutheranism Today

Labor Discussion

Preaching—the Man

The Canon

By John O. Lang

Creation

By E. Goman

VOL. XII OCTOBER, 1947 NO. 10

Pointed Paragraphs

WHO'S WHO

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We hear it said today that "politics are rotten". For us that really means there is much room for men of high character to clean out the rottenness wherever it may be. There is an urgent call for men who will not succumb to the temptations of office and power.—The Chaplain's Hour

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A LETTER NEVER WRITTEN

Dear Sir and Brother:

Doubtless you recall the invitation you extended to me to come over to Macedonia and help the people of that section. You will pardon me for saying I am somewhat surprised that you should expect a man of my standing in the church seriously to consider a call on such meager information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is city or country work. This is important, as I have been told that once a man begins in country work it is well nigh impossible to obtain a city parish. If Macedonia embraces more than one preaching place, I may as well tell you frankly that I cannot think of accepting the call. I have been through a long and expensive training: in fact, I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today. (My training and abilities peculiarly fit me to be at my best in addressing a large assembly.)

The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Galatian field, and to take a drop would be a serious matter. Kindly get the good Macedonian brethren together and see just what you can do in the way of support. You see, you have told me nothing beyond the implication that the place needs help. What is the social position of the leader of the Macedonian group? Is the church efficiently organized?

I recently had a fine offer to return to Antioch at an increase of salary, and am told that I made a favorable impression on the church at Jerusalem. If it will help the board at Macedonia you might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church. I will say that I am especially strong on argumentative preaching and that I am a first-class mixer.

Solicitously yours,
Paul (vacancy and supply)
—From *the Rural Churchman*

Emerson was saying in his library one evening that Harvard College then taught all the branches of learning. "Yes," said Thoreau, who had just graduated, "all the branches but none of the roots!"

IMPORTANCE OF THE CLERGY IN INDUSTRIAL HARMONY

Industrial relations experts have long held that the success or failure of negotiations between representatives of labor and management depends largely upon the atmosphere in which the meeting takes place. The atmosphere in turn depends in large measure upon the attitude of each side toward the other.

Of course, the issues are important. They should be examined and settled from the viewpoint of sound economic principles and the needs of both employer and employee. Goodwill cannot take the place of sound principles and understanding. But it is the manner in which the issues are approached by both sides which will determine their ability to arrive at a fair, satisfactory and durable agreement.

All men of good will decry those influences which lead to hatred, derision and contempt. They applaud those which encourage ethical decisions and ethical conduct. Good ethics make men aware of their common interests. Awareness of common interests makes lasting agreement possible.

There is a growing recognition of the need for both employers and employees to raise their moral sights —to return to the age-old concept of the dignity of the individual, whether he be from the ranks of labor or management. Appreciation of the dignity of the individual is utterly foreign to those who preach class conflict and class hatred.

There is an important place for the good work of clergymen of all faiths in helping to bring about an atmosphere in which men will come together in a spirit of goodwill and in which they will apply religious principles in the settlement of business problems. —*National Association of Manufacturers.*

If you make children happy now you will make them happy twenty years hence by the memory of it.—Kate Douglas Wiggin.

LONELY POPE

The Rev. Carl A. Gieseler, pastor of St. John's Lutheran Church, Denver, Colo., answered *Time* magazine's article on "The Pope's Day" as follows:

"I suppose 'The Pope's Day' is sufficiently newsworthy, even for your Protestant readers, to be included in TIME. I read it with some interest. One must admire the Pope's systematic life, if the day described is typical. I was, however, impressed with the man's loneliness. He never eats with anyone. How different from our Lord whose vicar he claims to be, and of whom we read that He ate even with publicans and sinners! He is not married. How different from the Apostle Peter, whose successor the Pope pretends to be, and who, like the other Apostles, had a wife and a mother-in-law, the latter being healed of a fever by our Lord! The humblest Protestant preacher would not exchange positions with the head of the Roman Catholic Church."—*The Converted Catholic.*

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LUTHERAN OUTLOOK

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EDITORIAL

Lutheranism Today

IN THIS MONTH which ends with Reformation Day and its wide celebration, we shall do well to think of what Lutheranism means and whether it is still important in the world of today.

What does Lutheranism mean? It is a set of beliefs and practices, a way of understanding life and living it, that stems from Luther and his memorable achievements. Not everything that Luther taught is peculiar to him and the Reformation. As a young Catholic he was taught "Thou shalt not kill," and his feud with Rome did not affect that teaching in any way. As a child he believed in the Triune God and as a man he still confessed that faith. Such elements of our faith as are common to all churches cannot be termed Lutheranism or Catholicism or Calvinism.

So we must go further with our definition of Lutheranism. It is that element in our Christian thinking and living which results from Luther's conflict with the status quo, an element which presumably would not exist if Luther had not lived and worked, or at least to which he gave characteristic expression; so that whether it is found in a Methodist or a Lutheran it is still Lutheranism because it derives from Luther.

Now there were two main points at which Luther collided with the status quo of the sixteenth century Church. Each of these two great issues has multiple ramifications, so that many details of doctrine are involved. But stripped of these details and reduced to essentials, the two points lie in the answers to these questions: How am I saved? and, How do I know it?

The first question became an issue between Luther and Rome when the sale of indulgences in his neighborhood brought forth the challenge of the Ninety-five Theses. Luther had fought out and thought out this question in the arena of his soul before, but now it became a matter of public disputation. How am I saved? The answer for Luther lay in the Scriptures. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. 2:8,9). "That I may win Christ and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8, 9). "For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21).

But as soon as Luther presented these reasons for his belief in the forgiveness of sins by grace for Christ's sake, the other great issue arose, How do we know this? What is the authority for Christian belief? Is it the Church or the Word? Luther said, "Show me from the Word of God, for it is evident that popes and councils have erred."

For us the question now is, Are these two great issues which form the heart of Lutheranism still important in the twentieth century? We can answer that in two ways: first by showing that time has nothing to do with these truths, and second by showing that our modern world still denies them.

The truth of God is not a matter of this century or that. Salvation by grace for Christ's sake is not a truth of the sixteenth century. Luther found it in the writings of St. Paul in the first century. But Paul found it in the revelation of God; and being in God's mind it is an eternal truth. For this reason Christ is spoken of as the Lamb of God slain from the foundation of the world. And the other great truth, that God's Word is our final authority for what we believe, is amply supported in that Word itself. Faith cometh by hearing, and hearing by the

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Word of God. Therefore the Lutheran slogan, "Gottes Wort und Luther's Lehr' vergehet nun und nimmermehr" —God's Word and Luther's doctrine pure shall to eternity endure. Note the singular verb "vergehet", which means that God's Word and Luther's doctrine are one and the same thing. Since these are eternal truths—these two great issues of the Reformation that I am saved by grace and that my authority for it is God's Word—they are as pertinent and valid in the twentieth century as in the sixteenth or the first.

The other way to show that Lutheranism is still important today is to make it clear that these eternal principles are still being denied. Judaism, Unitarianism, and Masonry are kindred religions of work-righteousness, of salvation by character. Although Catholicism still has the basic truth of salvation by grace for Christ's sake, it is so covered over by doctrines of penances and indulgences and of purgatory and of the mass and of the intercession of the saints and of works of supererogation that it is hard for the common Christian to find the essential truth under the debris of superstition. As for the Protestant churches, they are shot through with modernistic deniers of the old Gospel, of whom St. Paul says, "If any man preach any other gospel unto you than ye have received, let him be accursed." Fosdick says, "Of course I do not believe in the substitutionary atonement, nor do I know any intelligent Christian who does." A couple of years ago I was invited to present the Lutheran doctrine of atonement to a conference of Methodist ministers. After I had done so, one said it sounded to him like "God taking something out of one pocket and putting it in another." Another said that he did not believe that God was reconciled to man "by the sacrifice of Christ or any other animal."

I told them that there wasn't any use for us to continue the discussion. What I had presented to them was based, point after point, on the Word of God. If we had no common authority, we could never get together. We know that we are saved by grace because God's Word says so. Those who deny salvation by grace for Christ's sake are already denying the authority of the Scriptures. Says Fosdick, "The passage of centuries has made untenable for us Scriptural ways of thinking . . . Bible miracles will more and more become unreal ghosts, lost in antiquity; and, gradually becoming dimmer, will disappear in utter incredulity" (Modern Use of the Bible).

There is still need for a vigorous and persistent Lutheranism in the world today.

An Open Sore

I REFER to the way law enforcement authorities permit the anti-gambling laws to be flouted openly, especially by Roman Catholic churches.

In North Carolina a lottery was held not long ago in which a Cadillac automobile was the prize. When a negro won it he was refused the prize on the ground that the drawing was for whites only. The newspapers of the country raised such a hullabaloo over the evidence of race discrimination that the holders of the lottery were forced by the weight of public opinion to give the negro an equivalent prize.

But here is an amazing sequel. The St. Louis *Star-Times* was one paper that published the story. Afterward the St. Louis postmaster informed the newspaper that if he had known it at the time he would have barred the issue from the mails, as there is a law against publishing the names of winners in a lottery. Talk about straining at a gnat and swallowing a camel! Nothing is done about the lottery itself; but if a newspaper prints a factual account of what took place, it is subject to severe penalty.

The *Star-Times* contended that it was unreasonable to try to keep such stories out of print when there was no law to prevent radio broadcasts of the same information. Other newspaper publishers openly defied the solemnly ridiculous interpretation of the law by the Postoffice Department. So Postmaster-General Robert E. Hannegan and the department's solicitor, Frank J. Delany, went into a huddle and decided on a new policy. "Despite the literal wording of the law," they said, "it was not intended to exclude from the mails publications of such items . . . which have a news value in their own right and in which the lottery element is only incidental to a newsworthy event."

Under the previous unintelligent interpretation of the law, the Milwaukee *Journal* might have gotten into serious difficulties the other day, if in telling the story of flagrant gambling in a Catholic church it had happened to name a few winners. Incidentally my hat is off to that newspaper for daring to tell its readers what happened. I do not know who publishes it, or what the general policy of the paper is. But few metropolitan papers would have the courage to print the article the *Journal* published on Monday, September 8.

It was headed, "Parish Rolls Up Profit, as Young, Old Roll Dice." The article begins, "The state anti-gambling laws were openly snubbed at the golden jubilee picnic of the Holy Redeemer Catholic church Sunday afternoon and night on the parish grounds . . . Children as well as adults participated in wide open gambling, which consisted of chuck-a-luck, punch boards, horse racing and dice games, with cash prizes . . . Many of the picnickers spurned the merchandise prizes offered for these outdoor games and strolled over to the parish hall, where gambling for money was in full swing. The gambling fever was at high pitch in the parish hall at 4 p. m., with players finding it difficult to elbow their way into the dice games at two tables. Bets were not limited."

How do you like that? Holy Redeemer church! The same Holy Redeemer who said, "My house shall be called a house of prayer, but ye have made it a den of thieves!"

Why did not the police stop it? Oh, they didn't know about it until they saw it in the paper the next day. A follow-up article in the *Journal* says, "A conference

he police chief, district attorney, city attorney and representatives of Archbishop Moses E. Kiley may result om the violation of state anti-gambling laws Sunday at oly Redeemer Catholic church."

Notice that "may" — a conference "may" result. ishop Atkielski, auxiliary to Archbishop Kiley said hat he did not know what the archbishop's attitude ould be toward a conference with the police chief conerning church gambling. "All our priests know that ambling is forbidden," said Bishop Atkielski. "They've ll been notified more than once." He doesn't mean, nough, that gambling is forbidden by the Catholic hurch. He means that the priests have been notified hat gambling has been forbidden by state law. When sked why Father Nellen of Holy Redeemer church had ermitted gambling at the church picnic if his superiors ad instructed him not to permit it, the bishop said, "I ouldn't be able to answer that at all."

No, he wouldn't be able to answer that, no doubt for he reason that the priest's superiors have never instructd him not to permit gambling. In Steubenville, Ohio, ast year, Bishop Mussio issued a pastoral letter in which e said that he would "forestall to the best of my ability ny attempt to put into law what is unreasonable, disriminatory, and based upon a puritanical attitude toward pleasurable occupations . . . Gambling, considered n itself, is not wrong or sinful." Thus, according to a Roman Catholic bishop, who presumably speaks the nind of his Church, gambling is merely a "pleasurable ccupation" and not a sin.

To illustrate what this position of the Church does to Catholic people, let us go back to the Milwaukee *Journal* tory:

> One man laid down ten $1 bills at the 10c window. With each dollar he drew ten "bingo" stubs out of the jar, or a total of 100, without registering a single winning number.
>
> "This is enough," he said, as he tore open the one hundredth ticket. "If the good Lord does not want me to have a break, I won't win no matter how many tickets I draw."

All these things are matters of common knowledge. In every large city there are Catholic parishes being supported and Catholic churches being built with money derived from gambling in open defiance of law. The only unusual thing about this instance is that a newspaper had the courage to call a spade a spade.

There are several things Protestant Christians can do to uphold the law. When Catholic neighbors want you to buy a raffle ticket or attend a fete and throw some of your money into their system, tell them, "I don't believe in gambling." Don't give them your money and then say afterward admiringly, "They (the Catholics) always have money for what they want to do."

When you learn of open defiance of anti-gambling laws in your community, bring pressure to bear on the police to enforce the laws. Get the evidence for them, for they may talk like the police chief of Milwaukee, "We didn't know anything about that until we read it in the Milwaukee *Journal,* and then it was too late for us to get the evidence."

When the newspapers in your town are afraid to tackle church gambling, prod them a little. Let them know that a Protestant reader or a Protestant advertiser is just as much an asset to a newspaper as a Catholic reader or advertiser.

Lutheran High Schools

A RECENT news item told of the starting of a Baptist high school in Louisville, Ky. It is beginning very modestly with sixty-five pupils this year and plans for one hundred next year. Classes are meeting in the rooms of a Louisville church. The backers say, "We are not opening this school in opposition to the public schools. We desire to supplement the work of the public school by adding the building of Christians on the Word of God with the aim of turning out citizens grounded in the ideals of Christ."

The news item revived an old question in my mind: Why are there not more Lutheran high schools? The Baptist venture shows that the program does not have to be pretentious and elaborate at the beginning. It requires some faith and courage and willingness to sacrifice. Do the Baptists excel us in these qualities? Do they believe more intensely in the value of religious education than we do? I do not think so.

There are several good reasons for the establishment of Lutheran high schools in every city where there is a considerable Lutheran population.

First, it would do something to bring our young people into contact with religion at a most important time of their lives, early adolescence or the post-confirmation period. For the most part we Lutherans have been relying on our Luther Leagues to shepherd and shelter the newly-confirmed through a dangerous period. It is a time of questioning in the adolescent heart. The developing personality is building up a life philosophy and all authority is being questioned. Gradually the individual is emerging from the habit of unquestioning obedience to external authority and is constructing an internal authority of that which he accepts, believes, and lives by. The Christian youth needs guidance and assistance at this point; but too often he finds himself studying in a secular high school, under teachers of diverse religious beliefs or of no belief, text-books that were written by non-religious authors or at best by authors that ignore religion. Once a week or once a month he has the opportunity to fellowship with his own kind at a Luther League meeting, but day after day, hour after hour, science, history and literature are presented to him in a manner to suggest that religion does not matter. A Christian high school, where all his fellow students were newly confirmed Lutherans, fresh from a thorough study of the catechism, and where his teachers

were Lutheran Christians teaching by example as well as precept, would be a great blessing to him.

Second, the difficulties that surround Christian education at a lower level are either altogether absent or at least considerably reduced at the high school level. We have talked long and loud about the parochial school. Many have pointed to the Missouri Synod and said, "If they can have parochial schools, why can't we?" But even in that paragon of synods attendance is a problem. At the Missouri Synod convention this year it was revealed that only twenty-eight per cent of their school-age children attend parochial schools. At its peak, before the depression, the enrollment was forty per cent. By an intensive campaign they hope to bring it up from the present twenty-eight to fifty per cent by 1950. One of the great difficulties of elementary Christian schools lies right here — getting the children together. In our automobile age people live miles from their church, and the little children have to be brought to school or else an expensive school bus system has to be established. With high school pupils this difficulty vanishes. The young people are old enough to ride the street cars and public busses across town, or even to drive their own cars.

The other difficulty is expense. The parochial school is usually a one-congregation school, which means that one congregation must bear the expense of erecting the building, maintaining it, and paying the salaries of an adequate corps of teachers. The difficulty still remains in the case of a Lutheran high school, but it is reduced to a minimum by the fact that such a school can be the project of a dozen or two dozen congregations instead of only one.

Third, Lutheran high schools would serve as a logical connecting link between elementary education and Lutheran colleges. On the one hand more of our high school graduates could be expected to attend Lutheran institutions of higher learning, and on the other hand the Lutheran high schools would use as teachers the best product of our colleges.

I think we have been somewhat lacking in foresight in not having established many more Christian high schools than we have. Why not start a Lutheran high school association in every city where there are several Lutheran churches, to publicize the project and bring such schools into being?

Labor Discussion

I ATTENDED the conference of Lutheran editors and publishing house managers at the Fort Hayes Hotel, Columbus. One subject on the program was "The Attitude of the Church Press Toward Labor Relations."

One of the speakers was Rollin H. Everett of Cincinnati, labor leader (C.I.O.) and editor of "The Day." Nice town, Cincinnati. I was born there, and my father was a labor leader there over fifty years ago.

The other speaker was Leo Reinartz of Middletown, Ohio, one of the higher-ups in the management of th American Rolling Mill, Lutheran layman, son and brot er of Lutheran ministers. Nice town, Middletown. was brought up there.

Mr. Reinartz spoke first. He said it isn't necessary leave Christian principles and ethics behind when ma agement and labor come together. Management must b intelligent, human, must practice the golden rule. Ma agement should be personal; absentee management h frequently been the source of difficulty. He thoug better results (in labor-management relations) can obtained in small communities. A progressive and h man management provides such things as a safe plant, fair wage policy, a hospital, a credit union, a pensi plan, an open door policy. That last is not a referen to the "open shop", but means that the doors of the o ficials of the company are always open to any work who has a suggestion or a complaint.

Listening to Mr. Reinartz, one concluded that if ma agement were always that intelligent and that Christia labor difficulties would recede to the vanishing point.

Mr. Everett made a good impression, too. He believ in and is active in church-labor groups which meet reg larly. Illustrative of the need of labor organization told the story of two dry goods stores in a certain ci let us say the Smith Co. and the Jones Co. The Smi Co. was progressive, fair, paid its workers decent wag But it had to meet the competition of the Jones Co. whi cut corners, hired cheap labor, and so was able to und sell its rival. The speaker thought that the thing for t Smith Co. to do was to welcome the union among its p sonnel, and then send them over to organize the Jon Co. workers.

In Mr. Everett's opinion the great majority of labor men in the unions are good Americans, believing democratic principles. I think so, too, but that does say that unions have not often permitted themselves be run very undemocratically by small but loud a pushing minorities.

As to the Taft-Hartley bill, the speaker took the proved C.I.O. line, seeing no good in it whatever.

A question, Mr. Everett: "You say that the unions lieve in and work for democratic principles and pr tices. Isn't it true that under the Wagner Act and bureaucratic interpretation in Washington managem was denied the right to approach its own workers, den the right of free speech, which is one of our basic Am ican principles? And isn't it true that the Taft-Hart Act by restoring the right of free speech to managem is in fact a movement toward a more American positi And why should organized labor then condemn the T Hartley law *in toto*?

Mr. Everett: "You ought to see some of the later cisions of the N.L.R.B. (National Labor Relations Boa favoring the rights of management."

Questioner: "After the Taft-Hartley bill was be considered?"

Mr. Everett: "No, no; before the Taft-Hartley bill been written."

But after the session was over, one of the publishing house managers in private conversation with Mr. Everett was heard to say, "We *were* denied the right to speak to our own workers."

This is the C.I.O. line on the Taft-Hartley Act as expressed by Mr. Philip Murray, president of the United Steelworkers of America, and printed in *Steel Labor,* a C.I.O. paper:

"Senator Taft has challenged your union. He has challenged the poor and the downtrodden. He has done that by his actions in this Congress. You cannot allow yourselves to remain indifferent to the dangers of the Taft-Hartley law and in the over-all attitude of the Congress. . . . They are against you — that is obvious. I will not stand idly by in this national emergency and watch the enemies of democracy trample our union or any of its people under their feet."

No, Mr. Murray, the Taft- Hartley law is not a "slave-labor act" as your paper says, and it does not "challenge the poor and down-trodden." (Several million white collar workers will smile at the thought of steel workers being poor and downtrodden). It is a law that came in answer to a public demand that some check be put on irresponsible labor leaders who were willing to jeopardize the safety and health of whole communities by strikes to enforce their demands.

Just as I believe that the great majority of union workers are good Americans who believe in democratic principles, so I believe that the great majority of Americans in general are fair-minded people. They will back both fair management, such as is represented by Mr. Reinartz, and fair labor leaders such as Mr. Everett. But labor leaders do not help their cause by making wild, exaggerated, and unsupported accusations when everything doesn't go their way.

Sunset

I shall go forth, some day, from life
Unto eternity,
Just as a little river makes
Its way down to the sea.

I shall go fearlessly,—I know
That life and death are one.
The dawn of a new life awaits
Beyond the setting sun.

—Olive Weaver Ridenour

The Canon

By John O. Lang

What is this thing known as the Biblical Canon or the Canon of the Holy Scriptures? This word canon (incidentally spelled with but one n) is derived from the Greek *kanoon,* which means a rule or a rod, and hence when the word is applied to the Scriptures, it refers to that collection of writings which form the authoritative rule for the Church's faith and life. We say of the Book of Tobias, for instance, that while it contains worthwhile material, it does not belong to the Canon, that is, it is not one of those authoritative books by which the doctrines and practices of the Church are judged. For us, the thirty-nine books of the Old Testament and the twenty-seven of the New Testament are canonical, that is, our authorative rule of faith, and these books taken collectively constitute our Canon. Originally the Canon was simply the equivalent of a "catalog" or "list" of sacred books, but today we associate with it the idea of a regulative norm of faith and life. Smith's *Dictionary of the Bible* defines the Canon as "the collection of books which form the original and authoritative rule of faith and practice of the Christian Church," while the *Concordia Cyclopedia* defines it as "the authoritative standard of faith and life, composed of those writings which have been given for this purpose by divine inspiration."

This latter definition hints at the real crux of the matter when it mentions the word "inspiration." I have a sneaking suspicion that the reason the Canon was proposed as the doctrinal study at this District Meeting was the fact that it has a bearing on the much discussed doctrine of the inspiration of the Scriptures, especially since modern critics very often seek to prove the absurdity of the doctrine of inspiration by referring to the story of the Canon. I am frank to admit that my "sneaking suspicion" of what is behind this subject has determined my treatment of it. I shall start by stating as accurately and as fairly as possible the position of the modernist on the Canon and inspiration. I shall then treat the matter historically, dealing first with the development of the Old Testament Canon and the problem of the Apocrypha, and then with the New Testament Canon together with the problem of the Antilegomena or books whose authorship was vague or which were not universally known in the early Church. After presenting this historical matter, I shall approach the matter from a doctrinal standpoint, presenting it in thetical form best suited for discussion, and I hope that in the end my brethren here will agree with me that there is nothing in the story of the Canon which is out of harmony with the sound Lutheran doctrine of verbal inspiration and of the inerrancy of the Sacred Scriptures.

I

Modern Critical View

We first take up the modern critical view of the Canon. Modernism usually starts with the assertion that there is no authoritative Canon, and that the divergent Canons which are accepted by various divisions of the Church are based on the decisions of councils, none of which could in any way be considered a general council of the whole Church. So far as the generally accepted Canon of the Protestant Church is concerned, we must go back to the Council of Laodicea in 363 A. D. where an official list was made up, which was further discussed at the Council of Hippo in 393 A. D. and finally perfected at the Council of Carthage in 397 A. D., but neither the Council of Laodicea nor the Council of Hippo nor the Council of Carthage can in any manner be considered general councils of the whole Church. "The long held theory of the inspiration of every word of the books of the Bible needed as an accompaniment an inspired selection of the inspired books," says Caspar Rene Gregory in his critical book entitled, *The Canon and Text of the New Testament,* and then he goes on to show how ridiculous it is to accept the decision of the Council of Laodicea as that "inspired selection." Mr. Gregory denies inspiration to any of the books of the Bible, and asserts that the epistles of the apostles were not "Bible" at all, but were ordinary letters of favorite preachers. Some members of the church were enthusiastic about one apostle, while others liked another apostle better. However, as the years went by some began to attach an inspiration to these letters, and used them as authoritative statements, but there was dispute as to what was authoritative and what was not. About three hundred years after these documents had been written, or to be specific, in the year 363 A. D., Theodosius of Philadelphia called a little council at Laodicea which was attended by thirty-two men (one account says only 24), and this little council controlled by Theodosius decided the weighty question as to what books were authoritative and what ones were not. The matter is further complicated by the assertion by some scholars that the decision about the authoritative books of the Bible is not found in every account of the council, and that perhaps the council really did not decide the question at all, and the statement that they did is not even authentic.

Now comes Modernism's momentous conclusion! There is no authoritative canon! No general council of the whole Church ever accepted one! There is no single Bible accepted universally by Christians. Various divisions of the Church have various canons, but not a single one of them is the canon of the Council of Carthage which the Protestant Church accepts. The authoritative canon of the Protestant Church is based on the decision of thirty-two men of one locality, and even the historical statement of their decision is regarded by some as spurious! Isn't it absurd then to say that these books referred to in the questionable account of a decision of thirty-two men controlled by Theodosiu sare verbally inspired books, inerrant norms for faith and life, and that all other books are not inspired and not authoritative? How could any educated thinking person still cling to such a preposterous doctrine as that of the plenary verbal inspiration and of the inerrancy of the Scriptures as we have them in the Protestant Church? Yet I wish to testify that I believe in plenary verbal inspiration and in the inerrancy in spite of Modernism, and the American Lutheran Church including you (I hope) believes it also. How can we defend our doctrine against these so-called overwhelming "facts" set forth by Modernists?

My reply is that Modernism has distorted the facts and has drawn unwarranted conclusions. The real facts do not admit such conclusions, and, therefore, it will be necessary in the second part of this paper to get the real historical facts as reliable historical research has given them to us, but before we do this, let us remind ourselves of some of the implications of Modernism's position, and keep these in mind as we review the historical facts and draw our own conclusions. You will notice that all these destructive arguments of the Modernist are based on the asserted fact that the original Scriptures were not inspired, and that inspiration was a *theory* which *later* developed in the Church, and that it was *human authority* vested in small groups within the Church which determined the Canon, and that these human authoritative statements *hardly antedate the fourth century,* neither do any two of them agree. (See note below.) Of course, if our doctrine of inspiration rested upon the developed theory of the post-apostolic Church and our authoritative Canon rested on the decision of thirty-two human beings of the fourth century, then indeed we would be standing on shaky ground, but we shall endeavor to show that these assumptions of Modernism are not correct.

II

Old Testament Canon

We now turn to the second phase of our presentation, the examination of the historical material dealing with the Canon, and naturally our first consideration is the *Canon of the Old Testament.*

Note: My material for the position of Modernism on the Canon has been derived largely from two books of the Modernist school, namely:

Gregory, Caspar Rene, **Canon and Text of the New Testament.** New York, 1907.

Mathews, Shailer, **The Faith of Modernism.** New York, 1905.

With reference to Mr. Gregory's work, note that on page 294, he specifically denies the doctrine of Inspiration. The following quotations are significant: (Bold my own.)

"The long held **theory of inspiration** of every word in the books of the Bible needed an accompanying and **inspired selection** of inspired books." p. 7.

"It is wrong to begin with the study of the history of the canon. We must start first of all with the question of whether or not there is a canon." p. 8.

"The letters that the apostles wrote **were not Bible.** They were the letters of their favorite preachers. Some members of the church were enthusiastic about the apostle, others were not, others liked another apostle or another preacher very much better." pp. 55-56.

In Dr. Mathews' work the following is significant:

"Thus it came to pass that there were different canons of the New Testament approved by various churches, none of which was that adopted by the Roman Catholic Church and now held by Protestants. . . . Thus we have at the present time the Bibles of the Roman Catholic Church, of the Protestant Churches, of the Armenian Church, of the Coptic Church, and of the Syrian Church. **There is no single Bible accepted universally by Christians.** The test of admission of a book to the canon was simple. Out from a large number of writings which circulated among Christians of the second century as the works of Peter, James, Barnabas, and other contemporaries of Jesus, the church gradually selected those which they regarded as authentic. The test was, therefore, in essence, critical." p. 41.

The first reference to the Canon of the Old Testament is found in the prologue to the apocryphal Book of Ecclesiasticus called in German, Jesus Sirach, written about 230 B. C. There reference is made to the threefold division of the Old Testament, "the Law," "the Prophets," and "other books of our fathers," the same threefold division found in the Hebrew Scriptures today.[1] Evidently then, in the third century before Christ, the Jews had essentially the same canon that they have at the present time.

The next important reference to the Old Testament Canon is in the New Testament. Twice in the Sermon on the Mount, the Savior refers to "the Law and the Prophets," the comprehensive name for the collection of Jewish Scriptures. (Matt. 5:17 and 7:12.) Speaking concerning John the Baptist, the Savior says, Matt. 11:13, "For all the Prophets and the Law prophesied until John." Concerning the five brethren of the rich man in hell the statement is made, "They have Moses and the Prophets." In Luke 24:44, Jesus even refers to the threefold division of the Old Testament when He says: "All things must be fulfilled which were written in the *Law of Moses,* in the *Prophets,* and in the *Psalms* concerning Me." Since the Hebrews often referred to a collection of books by the title of the first book in the collection, and since Psalms is the first book in the third division or *Kethubhim,* this reference is identical with that in the prologue of Ecclesiasticus.

To mention a collection of Scriptures is one thing, but to treat them as authoritative is another. The New Testament does both! All the books of the Old Testament are quoted in the New Testament except Ezra, Nehemiah, Esther, Ecclesiasticus, Song of Solomon, Obediah, Nahum, and Zephaniah, and when they are quoted, they are quoted as authoritative. Since the last three mentioned as not being quoted are three Minor Prophets, and since the twelve Minor Prophets were considered one book, a quotation from one of the twelve would establish the authority of the book, and not only one but nine are quoted. In other words, in the last analysis, only five of the Old Testament books are not quoted in the New.[2]

The List of Josephus

We now turn to the Jewish historian, Josephus, born in 37 A. D. He writes in his treatise against Apion, Chapter One, Paragraph 8: "We have ten thousands of books discordant and conflicting, but only twenty-two contain the record of all time, which have been justly believed to be divine. And of these, five are the Books of Moses . . . From the death of Moses to the reign of Artaxerxes . . . the prophets who succeeded Moses wrote what was done in thirteen books. The remaining four embrace the hymns to God and counsels for men for the conduct of life."[3] The thirteen prophets referred to would be, as we see from the ancient Jewish arrangement, Joshua, Judges, Job, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Minor Prophets, Esther, Daniel, Ezra, Nehemiah and Chronicles. The four hymns would be Psalms, Proverbs, Ecclesiastes, and Song of Solomon. That is our entire Old Testament today![4]

Concerning this list of books "containing the record of all time," Josephus says further: "But what faith we have placed in our own writings is evident by our conduct: for though so long a time has now passed, no one has dared either to add anything to them, or take anything from them, or to alter anything in them. But it is instinctive in all Jews at once from their very birth to regard them as commands of God, and to abide by them, and if need be, willingly die for them."[5] What further testimony to the canonicity and divine character of the Old Testament could we seek?

Inasmuch as we said nothing in our description of the Modernist's position about the Old Testament, we shall pause here to correct two current Modernist assertions. The first is that the Old Testament Canon was drawn up at the Jewish Council of Jamnia in 90 A. D., and the second is that the Jews drew up a Canon merely to protect their books against Christian writings. It is true that at the Council of Jamnia the question among some as to the canonicity of Ecclesiastes, Esther and the Song of Solomon seems to have been settled for all ages to come,[6] but the Council of Jamnia did not make the Jewish Canon. God made the Jewish Canon. It was started when He commanded Moses to write and when He so directed and controlled Moses that he wrote what God wanted written in the form and words that God wanted written. That Canon was added to from time to time as God saw fit to give to His chosen people additional works inspired by His Spirit, and that Canon was closed when the last Old Testament prophet had laid down his pen.

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[1] The passage from the prologue to Ecclesiasticus reads: "Since many great things have been communicated to us through the Law and the Prophets, and the Others which followed after them, . . . my grandfather Jeshua, after devoting himself for a long time to the reading of the Law and the Prophets and the Other Books of our forefathers, . . . was led to write on his own account something in the line of instruction and wisdom." Goodspeed, **The Apocrypha,** p. 223.

The Jews today divide the Scriptures of the Old Testament thus:
The Law: The Five books of Moses.
The Prophets:
Former Prophets: Joshua, Judges, Samuel and Kings.
Latter Prophets: Isaiah, Jeremiah, Ezekiel and the Minor Prophets.
Kethubhim:
Poetical: Psalms, Proverbs, and Job.
Little Rolls: Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther.
Non-prophetic: Daniel, Ezra, Nehemiah, Chronicles.

[2] See Raven, **Introduction to Old Testament,** p. 19.

[3] See edition of **Josephus** referred to, p. 787.

[4] But do we not have 39 books in the Old Testament? Yes, according to our reckoning, but note the following table:

Old Jewish Numbering	No.	Our Numbering	No.
Books of Moses	5	Books of Moses	5
Joshua	1	Joshua	1
Judges with Ruth	1	Judges and Ruth	2
Job	1	Job	1
Samuel	1	Samuel	2
Kings	1	Kings	2
Isaiah	1	Isaiah	1
Jeremiah with Lamentations	1	Jeremiah and Lamentations	2
Ezekiel	1	Ezekiel	1
Minor Prophets	1	Minor Prophets	12
Esther	1	Esther	1
Daniel	1	Daniel	1
Ezra—Nehemiah	1	Ezra and Nehemiah	2
Chronicles	1	Chronicles	2
Psalms	1	Psalms	1
Proverbs	1	Proverbs	1
Ecclesiastes	1	Ecclesiastes	1
Song of Solomon	1	Song of Solomon	1
	22		39

The Jews numbered their books twenty-two, according to the number of letters in the Hebrew alphabet. See Zahn, **Geschichte des Neutestamentlichen Kanons,** Band I, s. 112.

[5] Josephus, **Ed. cit.,** p. 787.

[6] Raven, **op. cit.,** p. 34.

No Jewish writer since the cessation of prophecy ever claimed for his work a place among the canonical books, and none of the Old Testament books ever had their canonicity called into question except Ecclesiastes, Esther, and Song of Solomon. On the basis of the historical material then available the Council of Jamnia decided that the attempts to exclude Ecclesiastes, Esther and the Song of Solomon from the list of inspired books were unwarranted, but it did not make the Canon; it merely preserved the ever-accepted Canon from mutilation. When we view the united testimony of the Apocrypha, the New Testament, and Josephus to the traditional Canon, the Modernist's argument that the Old Testament Canon only began when it became necessary for the Jews to separate their Scriptures from the Christian Scriptures falls by the way also.

Testimony of the Talmud

Before leaving the subject of the Canon of the Old Testament, a word should be added concerning the testimony of the Jewish Talmud, that famous collection of rabbinical writings of a number of centuries which was sorted and reduced to writing about 219 A. D. From the Talmud we read the following: "Moses wrote his own book and the section concerning Balaam and Job. Joshua wrote his own book and eight verses of the Law. Samuel wrote his own book and Judges and Ruth. David wrote the Book of Psalms . . Jeremiah wrote his own book and the Book of Kings and Lamentations. Hezekiah and his college wrote Isaiah, Proverbs, the Song of Songs and Koheleth (Ecclesiastes). The men of the Great Synagog wrote Ezekiel, the Twelve (Minor Prophets), Daniel and Esther. Ezra wrote his own book and the genealogies of the Book of Chronicles as far as himself."[7] Scholars today would not accept all the authorships here ascribed, but nevertheless we have here the entire Old Testament as we accept it today.

The Christian Church from its very beginning seems to have accepted the Canon of the Jews including Esther, Ecclesiastes, and Song of Solomon according to the Council of Jamnia.[8] Tertullian (†230 A. D.) spoke of twenty-four rather than the traditional twenty-two books of the Old Testament, but he probably considered Lamentations a separate book and not a part of Jeremiah, and Ruth a separate book and not a part of Judges.[9]

In conclusion to this section on the Old Testament, we quote the fine section from Raven's *Introduction to the Old Testament:* "The Old Testament books possessed canonicity before they were recognized by Israel, or Israel would not have recognized them. Their recognition was the effect and not the cause of their canonicity. They were canonical because divinely inspired, and possessed divine authority from their first promulgation."[10]

[7] Quoted from Raven, **op. cit.**, p. 30. The Mishnas of Talmud at one place expresses strong controversies concerning Ecclesiastes, Song of Solomon and Esther, but again it affirms the canonicity of these books. Raven, **op. cit.**, pp. 33-34.

[8] Klotsche, **History of Doctrine**, p. 29. The one exception is that Mileto, bishop of Sardis (†171 A.D.) did omit Esther from his catalog of Old Testament books. See Raven, **op. cit.**, pp. 31-33.

[9] Raven, **op. cit.**, p. 32.

[10] Raven, **op. cit.**, p. 25.

The Apocrypha

We now turn to a group of books usually found between the Old and New Testaments in old German Bibles and in English Bibles printed in England prior to the year 1825, but which we do not consider a part of the inspired Scriptures, namely the *Apocrypha Books.* The name Apocrypha comes from the Greek *Apokryptein,* meaning hidden or secret, and the name is given because of their being obscure. We usually reckon the number of these books to be fourteen, though lists vary somewhat, and some of the books have several titles. Luther translated them in his German Bible, and arranged them as follows: The Book of Judith, The Wisdom of Solomon, The Book of Tobias, The Book of Ecclesiasticus or the Wisdom of Jesus Sirach, The Book of Baruch, The First Book of Maccabees, the Second Book of Maccabees, The Rest of the Book of Esther, the Story of Susanna, Bel at Babel, The Dragon at Babel, The Prayer of Asarias, The Song of the Three Children in the Fiery Furnace, and The Prayer of Manasses. To this number are usually added The Third Book of Esdras and the Fourth Book of Esdras. Bel at Babel and The Dragon at Babel are usually put together under the title, Bel and the Dragon.[11]

Why then do we not consider these books among the inspired Scriptures? In the first place, there are repeated assertions in the books themselves that the spirit of prophecy had departed, and that is another way of saying that there were no inspired prophets. Unfortunately the writer does not own an English copy of the Apocrypha, and all he had to work with was his grandmother's German Bible, hence the quotations to prove the point will have to be in German.

> 1 Macc. 4:46 "bis ein Prophet käme, der anzeigte was man damit tun sollte."
>
> 1 Macc. 9:27: "und war in Israel solche Trübsal und Jammer, desgleichen nicht gewesen ist, seit dass man keine Propheten gehabt hat."
>
> 1 Macc. 14:41: "solang bis Gott den rechten Propheten erwecke."

This testimony that the spirit of prophecy had departed is strong proof that the Canon was regarded as closed.[12]

If the Apocrypha Books were authoritative, they would surely be quoted in the New Testament, but such is not the case. Scholars have listed some 275 quotations from the Old Testament in the New, and yet no book outside the canon is quoted.[13] It is true that Hebrews 11:35ff. is an allusion to 2 Macc. 2:6ff., but there is a difference between a historical allusion and a corroborative citation with the solemn, "The Scripture saith."[14]

[11] The LXX translated I Esdras (III Esdras?), Wisdom of Solomon, Wisdom of Jesus son of Sirach or Ecclesiastes, Tobias, Judith, Baruch, The Epistle of Jeremiah, I, II, III and IV Maccabees, and certain additions to Esther, Daniel, and Psalms. See Raven, **op. cit.**, p. 35.

[12] See Orr, **The Problem of the Old Testament**, p. 482.

[13] Smith, **Bible Dictionary**, p. 105.

[14] It is asserted that there are 7 quotations from the Apocrypha in the New Testament—Matt. 27:9 from Apocrypha Jeremiah; Luke 11:4 and John 7:38 from source unknown, also Jas. 4:5; I Cor. 2:9 and Eph. 5:14 from Apocalypse of Elias, and Jude 14—16 from Enoch. However not one of these is from the Apocrypha of the LXX, none is referred to as coming from a sacred authority, and all are allusions not actual quotations. See Raven, **op. cit.**, p. 38.

Josephus, the Jewish historian referred to previously (born A. D. 37), refers to the Apocrypha Books as not having equal authority with the Scriptures. The quotation reads: "It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time."[15] It is interesting to note in passing that Philo of Alxandria, the Jewish philosopher (died A. D. 42) had the same Old Testament Canon as we have today and quoted from nearly all the books, but he does not quote once from the Apocrypha, thus not even giving them the honor he gives to Plato, Hippocrates, and other Greek writers.[16]

St. Jerome considered the Apocrypha inferior to the canonical books, but was persuaded to translate Tobias and Judith, and to incorporate from the Itala also Wisdom, Sirach, Baruch, I and II Maccabees, and additions to Daniel and Esther. This church father, however, said the following concerning these: "As therefore the Church reads Tobias, Judith, and Maccabees but does not receive them among the canonical Scriptures, so it also reads these two volumes (Wisdom and Ecclesiasticus) for the edification of the people, but not for authority to prove the doctrines of religion."[17] It is true that the African Church under the leadership of Augustine was willing to include the Apocrypha among the Scriptures, and under the leadership of Augustine, the Council of Hippo (393) and Carthage (397) did include them in the Old Testament Canon.[18] However, when the books themselves do not claim equal authority with the Scriptures, when the New Testament uses 275 quotations from the canonical books but none from the Apocrypha, when the Jewish historian Josephus and the Christian church father, Jerome, rejects their authority, what further proof do we need?

Martin Luther said with reference to the Apocrypha: "These books are not to be held in equal esteem with the Holy Scripture, but are very good and useful for reading."[19] The influence of Calvin was against the Apocrypha.[20] The Church of England takes the Lutheran position when in Article VI of the Thirty-nine Articles it states: "And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth not apply them to establish any doctrine, such as the following," and here it names the usual Apocrypha books.

It was the Roman Catholic Council of Trent which placed the Apocrypha in the Canon[21], and on this Dr. Mueller of St. Louis correctly comments: "When the Council of Trent accepted the Apocrypha as canonical, it arbitrarily added to the fixed canonical writings which neither Christ nor His apostles accepted as such."[22] So far as the Eastern Church is concerned, the Synod of Jerusalem in 1672 especially mentioned Wisdom, Judith, Tobias, Bel and the Dragon, History of Susanna, the four books of Maccabees, and Ecclesiasticus as canonical,[23] but as we shall see later, the Eastern Church is divided on this matter.

[15] Josephus, **ed. cit.**, p. 787.
[16] **Schaff-Herzog Encyclopedia**, Vol. II, p. 390.
[17] Raven, **op. cit.**, pp. 35-37.
[18] Schaff, **History of the Christian Church**, Vol. III, p. 609.
[19] Raven, **op. cit.**, p. 35.
[20] **Ibid.**
[21] Meusel, **Kirchliches Handlexikon**, Band I, p. 413.

The New Testament

Our next topic is the *New Testament Canon.* Roughly speaking, the books which comprise our New Testament were written between the years 50 and 90 A.D. Most of them were addressed to certain congregations or certain individuals; so we would naturally expect that it would require some time before they would be generally known in all parts of the Church, but it was not long before they were known. It was the custom for the apostolic fathers to read certain sections from these writings of the apostles together with the Law and the prophets and to grant them equal authority.[24] Of the earliest uninspired writings, the Epistle to Diognetus, speaks of "The Law, the Prophets, the Gospels, and the Apostles." A well supported tradition states that each of the original churches of the apostolic age, especially those of larger size, collected for themselves a complete set of those writings which could be proved to be the productions of inspired men. The unanimity of the Church on the Canon seems to support this tradition.[25]

As an example of how early Christians accepted the New Testament, we have a quotation from Clement of Rome, a contemporary of the apostolic period, who said in his Epistle to Corinth in 96 A. D., "Take up the epistle of the blessed apostle Paul. What did he write to you in the beginning of the Gospel? Truly, under the inspiration of the Spirit he wrote to you concerning himself and Cephas and Apollos, because even then parties had been forced among you."[26] This quotation shows that the first Epistle to the Corinthians already in 96 A. D. was regarded as inspired both by Corinthians and Romans. The Epistle of Barnabas quotes Matthew with the introduction, "It is written," the same formula with which Jesus introduced His quotations from the Old Testament, and the Epistle of Barnabas was written during the first quarter of the second century.[27]

Justin Martyr (A.D. 140) says: "On the day called Sunday, . . . the memoirs of the apostles, or the writings of the apostles are read as long as time permits."[28] In another place, Justin mentions the four Gospels and the Revelation of John as a part of the Scriptures.[29] Theophilus (about 180 A. D.) mentions Paul's letters as part of the Scriptures. Truly ascribing inspiration to the New Testament was not an invention of the fourth century!

It is often argued that the first real attempt to form a canon of the New Testament was made by the heretic Marcion in about 144 A. D. It is true that about this time Marcion gathered his followers into a separate

[22] Mueller, **Christian Dogmatics**, p. 131.
[23] **Schaff-Herzog Encyclopedia**, Vol. II, p. 392.
[24] Meusel, **op. cit.**, Vol. I, p. 411.
[25] **Concordia Cyclopedia**, p. 74.
[26] Foster, **Introduction to the Life of Christ**, p. 217.
[27] **Ibid.**, p. 219.
[28] **Ibid.**, p. 220.
[29] Meusel, **op. cit.**, Vol. I, p. 411.

group and for their use compiled a canon of sacred books, composed of the epistles of Paul (omitting the pastorals) and the Gospel of St. Luke, shorn of all passages which implied that Christ regarded the God of the Old Testament as His Father, or was in any way related to Him. This according to some was the first authoritative collection.[30] However, Rohnert argues, and I believe correctly, that the heretical canon implies the existence of an orthodox canon from which it had to depart.[31]

About 1740, the archaeologist from Italy, L. A. Muratori, published a canon which he had discovered, which dated back to between 170 and 180 A. D., and this is known today as the Muratori Canon.[32] This canon included the four Gospels, Acts, I and II Corinthians, Ephesians, Philippians, Colossians, Galatians, I and II Thessalonians, Romans, Philemon, Titus, I and II Timothy, Jude, I and II John, and Revelation. However, it did express doubt about I and II John as well as about Jude, and II Peter, James, and Hebrews it did not mention. It rejected the Apocalypse of Peter, the Shepherd of Hermes, the Epistles to the Laodiceans, and to the Alexandrians.[33] The Syriac Peschito of the second century, however, includes the Epistle of James.[34] By the beginning of the third century the four Gospels, Paul's Epistles, I Peter, and I John were quite universally referred to as inspired Scriptures and norms of truth.[35] Origen's canon of 254 A.D. included Hebrews in the regular list of universally accepted books, and mentioned II Peter, II and III John, Jude, and James as secondary books.[36] The Emperor Constantine commanded Eusebius to have fifty Bibles copied for him in order to have handsome gifts to give as presents to the large churches. We have today parts of the manuscripts of the Bible which may have been among those fifty. One is the Codex Sinaiticus of which the New Testament is (or used to be) at Leningrad. The manuscript contains the four Gospels, 14 Epistles of Paul (including Hebrews), Acts, Seven Catholic Epistles, Revelation, Epistle of Barnabas, and a fragment of the Shepherd of Hermes.[37]

Thus we see that the lists of authorative books as given by the various church fathers from apostolic times to the middle of the fourth century did not differ materially from our list of New Testament books today. Occasionally several books are left out, and occasionally several books are added, but this much is true; there can be absolutely no doubt as to the unbroken testimony for the canonicity of the four Gospels, Acts, the thirteen epistles of Paul, I John and I Peter. There is still the matter of II and III John, II Peter, James, Jude, and Revelation which we shall consider in the next section, but just because no so called council of the Church officially drew up a Canon until 363 A. D. is no reason to assert that the Canon dates back to that council. It is true that the Council of Laodicea in 363 A. D. drew up a Canon which is our accepted canon today, and that this was ratified by the Council of Hippo in 393 A. D. and by the Council of Carthage in 397 A. D., but the Canon was a matter of long standing centuries before these councils. Earlier councils never objected to the authority of these New Testament books, though they perhaps did not go to the trouble of making an official list. Klotsche expresses it very nicely when he says that, "it was, therefore, not from the authoritative decision of a council that the canonical books won their position and general reception, but from the common perception everywhere of the unimpeachable evidence by which their apostolic origin was established."[38]

[30] Walker, **History of the Christian Church**, p. 57.
[31] Rohnert, **Dogmatik**, p. 111.
[32] Klotsche, **History of Doctrine**, p. 29.
[33] Walker, **op. cit.**, p. 62 and Rohnert, **op. cit.**, p. 112.
[34] Rohnert, **op. cit.**, p. 112.
[35] Meusel, **op. cit.**, Vol. I, p. 412.
[36] Rohnert, **op. cit.**, p. 112.
[37] Gregory, **op. cit.**, p. 263.
[38] Klotsche, **op cit.**, p. 30.

Creation

By Dr. E. Goman

CREATION is a Biblical doctrine, a Christian concept. It is a thought totally foreign to the pagan mind and belief. According to Greek philosophy and literature the world as well as the gods have become; they have developed as the result of a struggle between supernatural forces and natural powers. The heathen have no theology and cosmology as we have it on the basis of revelation. Their teaching in regard to God and the world is theogony and geogony.

It is therefore not only appropriate but indispensable that in any discussion of creation we turn to the Scriptures and seek the guidance of the Holy Spirit in so deep and perplexing a question as the origin of the world and of man. For even the keenest mind, if it is honest, will admit that all human reason can offer in this matter is nothing but hypothesis which takes the place of faith in philosophy.

Now what does Scripture teach in regard to creation? There is a large number of passages both in the Old and the New Testament concerning it, which deal not only with the fact of creation but also with the mode and purpose thereof. John in a heavenly vision hears the saints exclaim, "Thou art worthy, O Lord, to receive honor and glory, for Thou hast created all things, and it was by Thy will that they came into existence and were created" (Rev. 4:11, Weymouth). And Paul declares to the men of Athens on Mars Hill, "God has made the world and all things therein . . He has mad

f one (ex enos) forefather (Weymouth)—common orig-n (Moffatt)—all nations to dwell all over the earth" Acts 4:24,ff). But these and other passages of the New Testament are only restatements of an earlier evelation laid down in the Old Testament. There God challenges His distressed servant Job, saying, "Where vast thou when I laid the foundation of the earth?" (Job 38:4). And through Isaiah He declares, "Thus ays the Lord that created the heavens, God Himself hat formed the earth and made it; He has established t, He created it not in vain; He formed it to be inhabit-ed: I am the Lord and there is none else" (45:18). Familiar to us all are also the words of the Thirty-third Psalm: "By the Word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth; for He spake and it was done, He commanded and it stood fast." (6 ff). But even these and other words of the Old Testament go back to the first chapter of the Bible. We shall therefore concentrate our dis-cussion on that first page, particularly verses 1-28.

Georges Cuvier, one of the greatest naturalists the world has ever produced, once said of the first verse of the Bible, "A sublimer line than this has never been written." The statement pertains both to the beauty of language and the depth of wisdom. It is no wonder therefore that philosophers as well as theologians have meditated upon the things revealed here, and that not only voluminous commentaries but also famous philos-ophical works have been written about them. We need only think of Paley's "Natural Theology," Janet's "Final Causes," Bettex' "Science and Christianity," Dennert's "The First Page of the Bible," "Gruber's "Whence Came the Universe?" etc., to realize the great interest which the first page of the Bible holds for thinking men.

Its simple language and thought provoking contents fully justify the saying of the church father: "The Word of God is like a mighty stream in which a child can wade and an elephant can swim."

This at once dispels the idea that the Bible suggests intellectual laziness, or that while everywhere else we must apply ourselves to the utmost, in Christianity we can take it easy, for all answers are provided and we need only copy them without thinking. Quite the op-posite is the case. Since God made reasonable crea-tures He certainly expects us to use our brains. Says C. S. Lewis, "If you are thinking of becoming a Chris-tian, I warn you, you are embarking on something which is going to take the whole of you, brains and all."

It is natural therefore that when reading, "In the be-ginning God made heaven and earth," some very seri-ous questions loom up in our minds: Has the world a beginning in time or has it no beginning in time? What is time and space, after all? What is the *tohu vabohu?* How could there be light before the planetary system was established? Of what duration is the "day"? What about evolution?

Origen's Suggestion

The ablest thinkers of ancient times dealt with all these problems. Plato and Aristotle were agreed that mind and matter are eternal and that an infinite gener-ation preceded us and will follow us. Under the in-fluence of these philosophers many of the church fath-ers were of the same opinion. Origen asks, "If the world has a beginning in time, what was God doing be-fore the world began?" To answer the question he did not say as Luther once did, "God was cutting rods to chastise those who would ask unnecessary questions"; but he suggested the possibility of a cyclic creation, so that God did not begin to work for the first time when He made the present world. Fascinating as Origen's suggestion may be, it is not based on any Scriptural evidence and is exposed to the dangers of theosophy and gnosticism.

St. Augustine, realizing that we have no right to ap-ply the time concept to God, tried to solve the problem by saying that God did not create the world in time but created time with the world *(non in tempore sed cum tempore).* Thus time and space or space-time is a mundane and not a pre-mundane or transmundane con-cept; it is a part of this world, essentially connected with human consciousness and the constitutional order of the things which surround us; it is a form of our sensibility and orientation.

Other church fathers like Basilius and Ambrose tried to get around the time concept by explaining the "be-ginning" allegorically and mystically by pointing out that the beginning of the world was in God, particularly in Christ through whom all things were made, and that the *"b'reshit"* at the creation of heaven and earth was only the beginning of God's revelation and world's his-tory. This interpretation has been largely accepted by many modern theologians, such as Knobel, Delitzsch, Lange and others.

The great variety of interpretations of the first line of the Bible shows sufficiently that as far as reason is concerned man is utterly at a loss to understand the things presented here. It is no wonder therefore that so great a spirit as Luther exclaimed when he thought of it, "Human reason is overwhelmed and shipwrecked in the sea of the majesty of those theories." No less a philosopher than Kant declared that the question whether the world has a beginning in time is an "anti-nomy". For if we say the world has a beginning in time we assert that an eternity has come to an end, which is manifest contradiction; but if we say the world has no beginning in time then it always was and is eternal, where the time concept is out of place.

We are faced with an either-or. The only alterna-tive is to accept the wisdom from revelation which as-serts that the world has a beginning in time and there-fore will also have an end or to confess our *ignoramus* and *ignorabimus.*

Without Form and Void

Not less challenging to the human mind is the Biblical teaching that God made the world out of nothing, for it contradicts the generally accepted principle, *ex nihilo nihil fit,* and suggests the idea that a pure negative can yield a positive.

In order to make this doctrine more acceptable, much thought has been given to the "without form and void" *(tohu vabohu)* of Gen. 1:2. Here philosophers have found traces of an assumed *prima materia,* the primeval stuff or eternal matter, power and substance (Lyra). Here theologians have seen the ruins of the spiritual world which collapsed when one of the angels rose in opposition to the Creator (Boehme, Baumgarten. See Isa. 14:12, Jude 6; Mark 5:9; Luke 8:30). Not only Delitzsch but even so conservative a theologian as Vilmar holds this as a strong possibility. He says in his *Collegium Biblicum: "Darum ist es nicht zu viel vermutet wenn wir zwischen vv. 1 und 2 den Fall der Engel und das Weltgericht des Allmaechtigen ueber die Gefallenen ansetzen und das tohu vabohu so wie die eingetretene Finsternis und Oede als die mit diesem Fall und Gericht verbundene erste Deterioration der Natur in ihren groesseren Dimensionen . . anzufassen wagen."*

He does however, add that this interpretation is open to doubt and questioning because it lacks support from Scriptures. Equally dissatisfied with the philosophical and mystical interpretation, Luther insists that the "without form and void" could not be a mere power or divine potentiality, nor will he have anything to do with the ruins of a spiritual world. He rather thinks in this connection of what Peter says, "that there were heavens from of old and an earth compacted out of water and amidst water by the Word of God" (I Pet. 3:5), and concludes that the original matter or material was water.

Some of the ancient church fathers also dealt with this idea. "Some venturesome thinkers basing their reasoning upon the first verses of Genesis hinted at a different view (than that God created everything out of nothing), namely that the mass "without form and void" existed before the universe; but this doctrine was soon swept out of sight by Tertullian. He was very severe against those who held that there had been any pre-existing matter out of which the world was formed. If that were so, the Scriptures would have mentioned it. St. Augustine who showed signs of a belief in a pre-existent matter, made peace with the prevailing belief by the simple reasoning that although the world has been made of some material, that very material must have been made out of nothing." (A. D. White, *A History of the Warfare of Science with Theology.* London, Macmillan Co., 1897, p. 4).

Perhaps the nature of the *tohu vabohu* will always be a mystery to the human mind; for the words are an allusion to the state of the earth immediately before it assumed its complete form through the divine fiat. All we know is what the words *tohu vabohu* imply. The *tohu* tells that the earth was formless and the *bohu* that it was lifeless and without potentiality *("Gestaltlos und gehaltlos", Lange).* But whatever it was—chaos, *abyssos* (LXX), matter, *Urstoff,* or substance—this is clear; it has no extra-divine existence; it is provided and created by God Himself.

Nor can the thought of a vacuum and nothingness before the creation prove to be a real contradiction. For if it is possible for the human mind to "create" out of nothing in a certain sense, as a great artist, composer or inventor does when introducing entirely new ideas, then it should be possible that the divine mind creates substance out of nothing. Dr. Gruber in his famous work *Creatio ex Nihilo,* commenting on Sir William Hamilton's assertion that to create out of nothing is a contradiction and impossibility, rightly remarks, "In denying the possibility of absolute creation and absolute destruction, Sir William Hamilton was reading into the being, thought and acts of an unconditioned God the limitations of the being, thought and acts of conditioned man. The conception of creation as an origination of something out of nothing is truly unimaginable, but it is not so because of its necessary impossibility but because of the very nature of the human mind."

And this is the uniqueness of the Biblical record of creation that it presents God as an absolute, independent, and omnipotent personality. As His divine being is not drawn into the genesis of the world, so His productive activity is not conditioned by anything outside of Him. And yet His transcendence is not such as to require Him to use a world-shaper or demiurge in order to bring about His creation. His Word and Spirit are the utterances of a free and conscious will. "For He spake and it was done; He commanded and it stood fast" (Ps. 33.9).

His first command was, "Let there be light!" During the reign of rationalism the objection was often raised How could there be light before the planetary system was established? Today this objection is silenced completely not because all people confidently believe in the Bible truth but rather because we know from physical science and astronomy that there is a light element known as cosmic rays, which is distinct from the planetary system. It was this elementary light that made its appearance upon the divine fiat. Its importance is seen not only as fundamental for light bodies to be created later on, but also as an essential prerequisite for life and existence (Leupold, *Genesis).* When therefore God called the light day and the darkness night it was not only because of their appearance but also because of their causality. Light calls forth life and darkness brings death. As the first and final cause of light is, however, not the *tohu vabohu* or any *prima materia* but God, so is also the source of life both physical and spiritual not the natural life but God; therefore we read in the New Testament that John says of Jesus, "In Him was life and the life was the light of men."

What is a Day?

This leads us to another question which has given rise to many hot discussions and controversies. It is the question, What is meant by "day" in the Biblical record of the creation? Is that a solar day of twenty-four hours duration, a day as we experience it from morning to morning, or have we to understand thereby creative days—periods—which cannot be measured by hours, days and years as we know them? It is understood that for a Christian not reason but revelation must supply the answer. It comes to us from the use of the word "yom" in connection with the creation wrought by God.

We may state here at the outset that as far as God is concerned there can be no question that God could create this wonderful universe in a single day of twenty-four hours as well as in six days of common duration, for He is the Omnipotent who needs no time to bring about the realization of the things He wills and decrees. But evidence from nature as well as from revelation seems to indicate that the days of creation are not our days but His days in a particular sense.

To come to this conclusion we need to consider the following facts:

1. The term "yom" is applied to light. "God called the light day" (Gen. 1:5).

2. It is applied to the whole week of creation. "These are generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens" (Gen. 2:4).

3. It is applied to the Sabbath of the Lord which has no end (Gen. 2:2). According to Luther Gen. 2:2 says nothing about the Sabbath day for man. In the words of the translation edited by Lenker: "Moses says nothing here about man. He does not even say positively that any commandment concerning the Sabbath was given to man. But what Moses here says is that God blessed the Sabbath and sanctified it to Himself." With this commentators such as Lange, Keil, Kinzler, etc. agree, and hold that the day referred to in this passage is God's aeonic period of Sabbatic rest.

4. In Psalm 90 and II Pet. 3:8 it is pointed out that one day is with the Lord as a thousand years and a thousand years as one day.

5. The term "yom" is used as a time and period of visitation of the Lord upon Israel and of judgment upon the nations. "For the day of the Lord of hosts shall be upon everyone that is proud and lofty and upon everyone that is lifted up and he shall be brought low" (Isa. 2:12). "Ye have not gone up into the gaps . . to stand in the battle in the day of the Lord" (Ezek. 13:5). "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty it shall come" (Joel 1:15). These and other Scripture passages definitely show the use of the word "yom" in a very general way as "time" or "season".

Then it ought also not to be overlooked that at least the first day of creation had its beginning already in the darkness of the *tohu vabohu*, unless we hold that it began with the first appearance of light upon the Word of the Creator "Let there be light' (Keil, nyktihemerion vs hemeronyktion) in the morning, and not, as the text states and the Hebrew custom is, to count it from evening to evening. It is also manifest that the first three days could not be solar days in the common sense because they were not governed by the regular appearance and disappearance of the sun.

By this understanding of the term "yom" as creative days or God's days we do not however mean that the days of creation are symbols of endless periods. They are definite periods of time, the extent of which is not known to us and cannot be measured by our ways of reckoning duration (Keil, Genesis and Exodus, 23).

The real question of creation is not whether God created the world in six days of common duration or whether the age of the world is 6,000 years or whether Adam and Eve were created simultaneously, but whether behind this marvelous universe there is a personal, almighty, and everlasting God, of whom and through whom and in whom are all things; who has created us in His own image and through the blood of Jesus Christ, His only begotten Son, has redeemed us from sin, death and the power of the devil, so that by His grace we may be truly His, live under Him in His kingdom, and serve Him in holiness and righteousness.

Materialistic evolution which answers this question in the negative is a grave error accompanied by moral degradation and has nothing to wait for but chaos and destruction. Our only hope therefore is to hold firmly to the revealed truth expressed in our Christian creed as Luther explains it, saying, "I believe that God has created me and all that exists; and that He has given and still preserves to me my body and soul with all my members and senses, my reason and all the faculties of my mind . . . all which He does out of pure fatherly and divine goodness and mercy, without any merit or worthiness in me, for all which I am in duty bound to thank, praise, serve and obey Him. This is most certainly true."

Preaching—the Man

We have this treasure in earthen vessels—II Cor. 4:7

Who are we who preach?

A casual look at the pulpits around us will disclose some familiar types. There are some who seem to be able to discourse with authority on theology, psychology, sociology, political science, history, literature and art. They remind us of Goldsmith's country parson, whose

". . . Words of learned length and thundering sound
Amazed the gazing rustics ranged around;
And still they gazed, and still the wonder grew
That one small head could carry all he knew."

There are others, the number of them fortunately diminishing, who drive and dominate their people. Their word is law, and when they ope their lips let no dog bark. The apostle Peter punctured all such swollen egos with the quiet words he wrote to the pastors of the flock about not being lords over God's heritage.

Still others display such an amazing humility that they resemble that 'umble man, Uriah Heep, and congregations regularly use them for doormats, trampling on them and despising them. They need some of the backbone of that great preacher who said, "I magnify mine office," and "Let no man despise thee."

Well, what kind of man should the preacher be? Should we say, "notwithstanding, every way, whether in arrogance or humility, Christ is preached, and I therein do rejoice"? I do not think so. The special situation that caused St. Paul to speak in that fashion does not exist today.. I believe we have the duty of striving for the ideal preacher-personality. To understand that personality, it is necessary to be aware of some of the occupational diseases of the ministry.

First of all, we are very *human beings*. That is not an occupational disease, of course, but it is the prolific source of many of them. God did not choose to evangelize the world by angels, but He "hath committed unto us—men—the ministry of reconciliation." Being men, we are subject to all the faults and foibles of men in general, plus a few which are peculiar to our own calling. Just as no man should try to psychoanalyze another until he has himself undergone the process and faced honestly the stark reality of his own inner being, so no man should stand in the pulpit until he has examined himself.

Being human, no two of us are exactly alike. When I spoke above of striving for the ideal preacher-personality, I did not mean that all preachers should be stamped from the same pattern like so many gadgets from a factory punch-press. There is room for every man's individual gifts. Some years ago there was a successful preacher named Simon Peter Long and he had an admirer and imitator in a brother minister whom we shall call Jones. Once Jones wrote to Long, asking him just how he did a certain thing. Long replied: "You be Jones and I'll be Long, or else we'll both be asses."

Ambition

But if being human means that we differ from one another, it also means that there are characteristics that we have in common with all other members of the family. For example, we tend to be *ambitious*. Now I am far from wanting to say that ambition is a sin. There is a point at which it becomes a sin, just as there is a point at which the indulgence of our natural appetite for food becomes gluttony. Satan, who thought it "better to reign in hell than serve in heaven", passed the danger point. But to be ambitious is a normal human trait. Of one who is utterly devoid of the urge to better himself we say that he lives like a dumb brute or even an insensate clod. Mark Anthony elicits considerable sympathy when, in his oration over dead Caesar, he sneers at the conspirators: "But Brutus says he was ambitious!" Nietzsche thought that he found the mainspring of human activity in "the will to power", which is another name for ambition. And Adler, rebelling against the sex-weighted psychology of Freud, spoke of the "urge to prestige" as the driving force of personality. I would not give a hoot for a young man, in the seminary or out of it, who was not ambitious to succeed. What is worth doing at all is worth doing well.

And yet, with preachers as with other men, the point is frequently reached where ambition ceases to be a virtue. Pages could be filled with the stories of men who in the pulpits extolled the virtues of humility—for others; but who in real life rode ruthlessly over the rights of others; pulled wires, and practiced all the wiles of the church politician in order to gather to themselves all the glory and wealth possible. In the meantime better men than they, but more modest, went unnoticed. Like so many of the gifts of God, ambition is dangerous when it ceases to be a servant and becomes the master. It must be kept under the rigid control of love. I would advise every theological student to be ambitious to serve, ambitious to do as much good with his life as possible; but to leave the place and the perquisites of that service to God. What has this to do with preaching? A great deal; for the man whose ambition gets out of hand can no longer preach what he

ctually feels and is himself. He becomes that most despicable of creatures, a pulpit hypocrite. He lacks the first principle of good preaching, which is sincerity.

Inflation

There is also in preachers a tendency toward becoming *stuffed shirts.* It is natural enough, I suppose, disgusting as it is. For preaching is not the give and take of debate; it is not the free discussion of the classroom; it does not even permit the asking of embarrassing questions afterward as does a radio forum. It is just one man speaking, on subjects of his own choice, and with no one being given an opportunity to contradict him. It takes a man of real character to remain uninflated under such circumstances. Where the saving grace of being able to take oneself with a grain of salt is lacking, the preacher is likely to become pompous and opinionated. He is a V.I.P.* When Mrs. Van Terwilliger floats up to him after the service and gushes, "Oh Doctor Smith, you were so eloquent today," he doesn't even blush. He rather thinks so himself. Do you know the man? The next time you meet him, if you are on speaking terms, I suggest that as you take him by the hand you look him in the eye and ask with a straight face, "Do you think you will ever amount to anything?" Then move on quickly before the storm bursts, but not before you have observed the bewilderment in his countenance. More than anything else he needs deflating.

A preacher should speak with authority, of course. No one wants a piece of soft dough in the pulpit like the timid young novice who said one Sunday: "Some people say there is a God. Some say there is no God. But as for me I think the truth lies somewhere between the two views." Make up your mind one way or the other, and then speak with conviction. But remember that the authority with which you speak is not your own. Listen to the words of Balaam when he stood before a king: "Lo, I am come unto thee; have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak."

Laziness

Third, we are likely to become *lazy.* We have no bosses to drive us to our work, unless our wives take on this responsibility. There is no time clock to punch. We are left to our own devices, put on our honor. And then the very work we do sometimes looks to other men suspiciously like what they do for recreation. After a hard day at the office or the store the tired business man comes home and settles down in an easy chair with a new detective story. Perhaps through an open window he can see his neighbor, the Rev. Mr. Blank, also sitting in a comfortable chair with a book in his hand. He is not likely to draw the conclusion that he himself is taking his mind off his work while his ministerial neighbor is keeping his mind on his. The workman, painting a hot roof on a pleasant spring day, and seeing the minister drive past and out into the country, may wish he were free to do the same. He does not know that the minister may be saying to himself, "I wish I were up there on that roof with Jim, instead of heading for that stubborn old sinner to try once more to do something for his immortal soul before he dies."

That kind of thing need not bother us; although it does sometimes. People think that having learned how to preach in the seminary, or having a natural gift of gab (which Prof. Luccock calls being "cursed with the facility for extemporaneous oratory"), all the preacher has to do is to stand up in the pulpit Sunday morning and "shake a sermon out of his sleeve". As long as our our consciences are clear, we can smile at such notions. We know that good sermons are not shaken out of sleeves. A good sermon is like an airman's parachute, not a dropped handkerchief. The kerchief falls any which way; but the parachute opens up correctly because considerable time and thought were spent in packing it in.

Nevertheless preachers do get lazy, sometimes by insensible degrees. If you accused them of it, they would be indignant. They would point to the innumerable committees, luncheon clubs, organizations they belong to, the hours spent in rushing hither and thither. That is just the point; they are so busy being busy that they have no time left for real work. They remind me of a contraption I built in the back yard when I was a boy. It had a big wheel with a treadle, and a belt connecting the big wheel to a shaft with pulleys from which other wheels were turned. When I worked the treadle the whole conglomeration of wheels turned, buzzed and whirred. Very satisfying—to a boy. But one day my father happened by and after a silent moment of appraisal asked, "What does it do?" "Why, pop," I said, "it goes round and round." Many a preacher has succeeded in organizing his congregation all to pieces, and spends his days in a futile sort of treadmill activity, trying to keep all the wheels within wheels going round at great speed. Is it perhaps a kind of defense mechanism by which he hopes to persuade his own conscience that he is busy, because he is aware that he hasn't done a half-hour's solid, concentrated thinking in years? Thinking is hard work.

Spoiled Preachers

Again, we tend to become *spoiled.* Congregations like their pastors. That is as it should be. Liking the pastor, and having become accustomed to the way he does things, they gradually come to the point where they think that the way he teaches, preaches, and prays is just about perfect. They tell him so, praising him to his face, flattering him. And the preacher, being human, is not too eager to deny his own excellence. In

* Very Important Person—aviators' slang during World War II for passengers of high rank.

the worst cases he begins to believe it himself, and when that happens the devil has a good quiet laugh to himself. It is natural enough to like to be praised, but for heaven's sake and for your congregation's sake learn to be a little skeptical about it. A young man preaching a class sermon for me one day kept teetering up and down in the pulpit. Afterward I criticized him for it. "Oh," he said, "I did that when I preached at home during vacation and the people there liked it. They thought it showed that I was at ease and not flustered." So he was blithely preparing to go through life teetering from heel to toe whenever he preached. You see how easily a little praise can go to the head (or the toe) and how unreliable it can be.

There is danger, too, of the preacher becoming an exhibitionist. I think that every great preacher could also have been a success on the stage. The preacher and the actor have much in common; both appear before audiences; both need a good voice, a good vocabulary, good diction, a good presence; both are accustomed to occupy the center of the stage; both like to rise and shine in public. To be sure, Shakespeare tells us that all the world's a stage and all the men and women merely players; but if the preacher is merely playing a part for the sake of the limelight and the applause, he is degrading a high office for a paltry reward.

Spoiled, lazy, over-ambitious stuffed shirts and showoffs! Do I sound like one who has gone sour on the preaching ministry? Far from it; I have been training preachers for twenty years, and I know them to be for the most part the salt of the earth. I want them to stay that way, and so I have taken the trouble to point out some of the chief occupational diseases in the hope that they will avoid them. For the best preacher-personality we need a mixture of pride and humility; pride in our great work, and humility as regards our ability to do it. The last great prophet of the Old Testament said of his Master "He must increase, but I must decrease." And the greatest preacher of the New Testament said that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Here is something Dr. Martin Luther wrote, a little over four hundred years ago: "Do you feel that you have everything down pat, and do you tickle your vanity with your own little books, teachings, and writings, as though you had done everything very preciously and preached excellently well? Does it please you very much to be praised before others; do you desire to be praised, and if you were not praised would you mope and quit? Are you one of that stripe? My dear fellow, then grab yourself by the ears, and if you take hold right you will find in your hands a nice pair of great long, rough ass's ears. Well, then, spare no expense but decorate them with little golden bells, so that wherever you go men may hear you and point with the finger and say, 'Behold, behold! there goes that fine animal that writes such precious books and can preach so excellently well'."

We need the courage to look at ourselves honestly; for if we are not brave enough to be sincere with ourselves we cannot hope to accomplish anything by preaching to others. The honest preacher will look into his own heart and acknowledge that some of the ugly possibilities I have mentioned above, if not all of them, are latent there. That is the first step toward becoming a real person—the ability to step out of yourself and view yourself objectively. Someone has said that the man who is all wrapped up in himself always makes a rather small package.

The Reader's Viewpoint

Sir:

Of course, I was more than surprised when I opened the September "Outlook" yesterday and found that it contained my article on "Sola Scriptura" and also judiciously chosen paragraphs from my letter of July 30th.

At first I wished that you had given me some notice of your intention to print the article; for it had been written primarily for home consumption. I could have given it a different introduction, and reworded this and recast that.

But I have come to the conclusion that it is better that I did not receive an opportunity to make changes. There would have been the temptation to be more "diplomatic" and to say only the "expedient" thing.

Now I shall wait with interest the comments of American Lutheran brethren.

Thanking you for bringing the 'Sola Scriptura' issue to the attention of your readers.

Yours cordially,
J. H. Gockel
Wilmette, Ill.

Sir:

What is a doctrine? In answer to Pastor J. H. Gockel's article and letter in your September issue, I wish to point out that in his unsuccessful attempt to avoid subjectivity, he is merely substituting one form of confusion for another. A doctrine is any teaching of God's Word, whether you or I or any one else considers it to be "clear" or not. It is impossible to divorce all theological problems from the area of doctrine. Let us frankly acknowledge that we do not expect that there will ever be 100 per cent agreement among Lutherans on all details of doctrine. It is rationalism to insist upon complete uniformity in terminology and interpretation.

Let us emphasize our *living* of the great fundamental doctrines of Christianity. We know that our short-comings in this regard are contrary to sound doctrine (I Tim. 1, 10). If this is our standard, what selective fellowship we would have to practice within our own synods! Especially when the Gospel message is corrupted by synergism we ought to draw the line very sharply. When the Law and Gospel are

confused we are guilty of false doctrine. Many are preaching the Gospel to secure sinners.

We should find ways to express the degree of unity which we do have with other erring Christians, at the same time striving to maintain safe-guards against unionism; (Rom. 16, 17 contains a principle which excludes *complicity* with all and every kind of error). In our attempts to avoid both separatism and unionism I do not believe we shall ever be completely successful.

Fraternally yours,
V. M. Schroeder,
St. Louis, Mo.

Sir:

Greetings from New Guinea. Just a note to let you know my fa-a-a-r better-half and I appreciate your editorial work in the Outlook. In this land of no radios and newspapers good periodicals assume a greater value than they did in the word-filled society at home, and I like the way you weigh things before you put them down. I have no idea what the NLC will do next year, but I hope you see fit to stay with the magazine.

The work here is beginning to take on some of its pre-war aspects, but if the Lord is holding up Judgment Day until all the savages back in the inland of this huge island have heard His Word, then we still have plenty of time in which to labor.

Well, God be with you, and we'll see you again in the written page.

Sincerely,
Sherwood Schroer,
New Guinea

Sir:

I sometimes wish the OUTLOOK were semi-monthly. A monthly publication hardly does justice to the cause. If such a change can be made, without involving any excessively high subscription rate, I feel it would be an advance. When the arrangement for full-time editorship goes into effect we should see a magazine that is worthy of all we want this one to be. I cherish the hope that it will serve the National Lutheran Council. But, why limit it to that group alone? We need one good organ that will be the mouthpiece for all of Lutheranism in America. Let's work towards that end.

Cordially yours,
K. L. Engstrom,
Gwinner, N. Dak.

VIEWING *the* BOOKS

A CENTURY OF GRACE. A History of the Missouri Synod, 1847-1947. By Walter A. Baepler. Concordia Publishing House, 1947. 408 pages. $1.50.

Here is a good introduction, though brief, to the organization and development of the second largest Lutheran body in America. In the Preface the author states: "This book makes no claim to be an exhaustive study or a documentary history of the Missouri Synod." It is a simple and readable account which the average reader will enjoy.

A number of well chosen illustrations add to the value of the book. It is well printed and priced ridiculously low. At the close there is a complete roster of the officers of the General Body, its District presidents, and the presidents of the Synodical Conference, from the beginning until now. A Brief Statement of the Doctrinal Position of the Missouri is also given. It is this inflexible doctrinal position which has been the stronghold of Missouri. However, the author does give the impression that Lutheranism and Missouri are synonymous. There is hardly a passing reference to any group outside the Missouri Synod.

This volume gives a good glimpse of the vast work which this church body has accomplished. It has enjoyed a remarkable growth since its founding in 1847. Its congregations are found in all forty-eight states. It has extended itself to other lands beyond America. Its publishing house. Concordia Seminary, the Lutheran Hour, its home mission work and congregational parochial system all indicate that the Missouri Synod has been aggressive. In many fields it has done a pioneering work.

K. L. Engstrom

GOVERNMENT IN THE MISSOURI SYNOD. By Carl S. Mundinger. Concordia Publishing House, 1947. 247 pages. $3.00.

This is interesting and important Lutheran history. Its seven chapters bear the following titles: Luther's Concept of Church Government; a Pastorate in Saxony, 1830-1840; Stephan and Stephanism; Chaos in Missouri; Emerging Forms of Church Polity; Crystallization of Governmental Forms; Conclusions.

The author gives a brief sketch of the European background of the Saxon immigrants who became the founders of the Missouri Synod one hundred years ago. Attention is called to Luther's doctrine of the Church: the priesthood of all believers. This doctrine guided C. F. W. Walther in the days of chaos and trial, thus helping to prevent the new Church body from falling into the hands of an ecclesiastical hierarchy. Martin Stephan was the aggressive leader of this faction during the formative years. His power, had it remained unchecked, would have brought the early Missourians into even greater confusion. The chapter which tells of Stephanism gives an insight into Missouri Synod history which has been little known until the publication of this volume.

Dr. Mundinger goes into careful detail to show how the Missouri Synod, in its early years, struggled vigorously to maintain the congregational type of church government. The laity were given recognition for their rightful place in the life of the Church. Every attempt was made to resist the strong trend toward a clerically-centered rule. The sovereignty of the local congregation has long been claimed as a peculiar characteristic of Missouri Synod church polity.

This book is carefully documented. Abundant footnotes are used to support the entire presentation. In addition, sixteen pages of sources are listed. This is Volume IV in the Concordia Historical Series: the first one to come from the press. At least eleven additional volumes are planned. All are to deal with various aspects of the Missouri Synod and its first century in America.

This volume should find a circulation beyond the church group for whom it was primarily written. Other Lutherans will understand Missouri better through these informative chapters.

K. L. Engstrom

LET GOD BE GOD! An Interpretation of the theology of Martin Luther, by Philip S. Watson, M.A.—Tutor in Systematic Theology and Philosophy of Religion, Handsworth College, Birmingham, England. The Epworth Press, London.

A rather disconcerting delay in securing military permits for entrance into the French Occupied Zone of Germany, made necessary a stay here in Geneva, Switzerland, of several weeks duration. Through the kindness and courtesy of Dr. S. C. Michelfelder, to whom American religious and relief workers owe so much, I was permitted to study one of the first copies of this book, "Let God be God," to come out of England. It is such an illuminating book, appearing strangely in these catastrophic times when all the world is running after false gods, that I hasten to share my discovery with those who are in any way concerned about our common responsibility of guarding and keeping that great heritage 'once delivered to the saints of God.'

It is surprising that these studies, delivered as the 1947 Fernley-Hartley Lectures, should come from the pen of a Methodist theological professor, even though he introduces his book with the statement of a Lutheran Church historian that Methodism can be described as "the Anglican translation of the Evangelical Lutheran doctrine of salvation." With amazingly clear discernment the author is able to penetrate into the very heart of Luther's theology, showing how Luther's spiritual and intellectual struggles led him finally to the great discovery that our salvation does not rest on the fallacy either of the egocentric or the anthropocentric view of life, as propounded to the hurt of the Church both by Catholicism and scholasticism, both of which conceptions Luther repudiates. It rests purely and alone on the theocentric conception which gives God all the glory for our salvation and which brought about the discovery, which the author calls Luther's Copernican religious discovery, that man's salvation is "sola gratia, sola fide."

It is, of course, impossible in a review which must be as limited as this one must be, to reveal the deep significance of the author's analysis which so conclusively shows the Scriptural basis of Luther's theology and of his presentation of the faith that saves. He reveals as he enlarges upon his presentation his familiarity with the theology of the ancients, such as Augustine and Thomas Aquinas; with the views of the scholastics; with the theology of the reformers (Luther, Melanchton, Calvin, etc.); with the presentation of Wesley, of his own Church, whose uncritical theology and whose misunderstanding and misinterpretations of Luther's theology he sharply criticizes; and with such modern Luther scholars as Mackinnon, Aulen, Nygren, Lindsay, Köberle, Thörnwall, Wingren, and others. That he as a Methodist theologian should be able to present Luther as the theologian of God's grace, who has rightly and completely revealed how God through His saving love has reached out for sinners with the salvation which rests alone upon the satisfying cross of Jesus Christ, is a phenomenon of vital significance in a world so religiously emasculated and so theologically confused as is this generation to whom a gospel of religious indifference is being preached. It may be that the author speaks prophetically when he says that in such a study as this "we are not going back to a stage of history long superseded, but forward to something that has not yet been reached."

Perhaps the following quotations, the one taken from his chapter on "the Motif of Luther's Thought," and the other from his last chapter on Luther's "Doctrine of the Word," may serve to indicate the profound insight of the author's conception of Luther's doctrinal theology.

"Luther is not to be moved by those 'cavillers which say, that we break charity to the great hurt and damage of the Churches.' He desires nothing more than to be at unity with all men; but not at the price of compromising the doctrine of faith. They may 'extol charity and concord as much as they list,' but 'when men teach lies and errors under the colour of truth, and seduce many, here hath charity no place.' The corrupting 'leaven of doctrine' may be never so little, yet if it is tolerated, it will mean that 'little by little the truth and our salvation shall be lost, and *God Himself be denied.*

"Let God be God!—that is the whole purport of Luther's reforming work. It cannot, however, be said to have met with more than partial comprehension, still less to have evoked a wholehearted response. Human egocentricity has known how to assert itself even in the expositions of his own doctrine by his spiritual successors. 'Justification,' which for Luther means the way in which God's will is done and His purposes of love are realized for and in and through man, has been reduced to the level of a sedative for man's troubled conscience, a revised version of the answer to man's sense of need. 'Faith,' which for Luther describes the human aspect of a relationship between man and God, where God is the all-determining factor, has been transformed into a disposition I must produce, or a faculty I must exercise, in order to obtain the desired justifying grace. The 'sola fide' has been dogmatized into a shibboleth of orthodoxy that demands assent; or it has been psycholized into a pietistic mood of heartfelt trust. In consequence, the organic unity, implicit in Luther's view, between faith and regeneration, forgiveness and newness of life, has been broken, and the high doctrine of sanctification, which he is often alleged not to possess, has been replaced by quite inadequate moralizing substitutes. The form of his sound words may have been retained; but their meaning has been altered. In turning to the study of Luther, therefore, we are not going back to a stage of history long superseded, but forward to something that has not yet been reached. It is the measure of his greatness that he has penetrated to the very heart of the deepest problems of humanity, and has given us an answer that four subsequent centuries have not mastered and made fully their own." (pp. 64-65)

Again on p. 177 he concludes his remarkable book with these words: "No mere man, Luther is convinced, could speak the Word of love and grace that is addressed to us in Christ. Such love is "not of works nor human, yea not of angels nor heavenly, but God Himself.' It is the very essence of divinity, the decisive demonstration of the sovereignty and righteousness of God. If 'reason' asserts that the God of almighty majesty could not come down from heaven and be made man, it presumes to limit Him and denies His omnipotence. If 'conscience' insists that He is too pure and holy to have dealings with sinners, it likewise limits Him and makes Him no better than a self-righteous man. The natural man dreams God to be such a one as himself, preoccupied with his own beatitude, pharisaic in his own righteousness, representing Him in effect as one who must say to sinners: 'Come not near to me, until thou art worthy of me, for I am holier than thou.' But the Word that is spoken to us in Scripture, Sermon, and Sacrament, saying 'I am come not to call the righteous, but sinners,' and: 'Be of good cheer, thy sins are forgiven thee,' is no such figment of human imagination, for it surpasses man's highest thought. It is a Word that 'resounds down from above,' proclaiming the glory of God, condemning all our human pride, and summoning us to repent and believe—to let God be God even for us. This Word, which is the inspiration and guide of Luther's entire reforming work, needs no external authority to attest it; for it is self-authenticated as the Word of the one, true, living God, Who, as He created us out of nothing, has redeemed us for nothing, and *will also save for nothing as many as ever are saved.*"

This Luther study might have been expected from the pen of some great Lutheran scholar. It is presented by a Methodist who has discovered the secret of Luther's theology and its tremendous significance in a day, so marked by shallow thinking and chaotic planning as is our day. We do hope it will be made available for every conscientious Lutheran pastor by each of our American Lutheran Publication Houses.

Geneva, Switzerland, 10/1/'47. N. M. Ylvisaker.

Surveying the Conference

Evangelical Lutheran

By Olaf Lyngen

Luther Theological Seminary
Saskatoon, Sask.

Dr. Olaf K. Storaasli who has been pastor of Zion Church in Saskatoon and has done some teaching at the Theological Seminary, has now accepted a call to be full-time professor at the Luther Theological Seminary in Saskatoon. The Canada District is growing in membership and strength, and it is already apparent that it was a wise move to establish a theological seminary in Canada.

Travellers

The E. L. C. church papers have now contained a number of articles from delegates and visitors to the meetings in Lund, Sweden, and Oslo, Norway. Aside from the information given, the comments made and the revelation of the educational and spiritual backgrounds of the writers themselves have been very interesting.

Missions

Dr. R. A. Syrdal, executive secretary of the Foreign Missions Board, has been writing informative articles about conditions as he saw them on the South American field in his recent visit there.

Missionaries have been going out to the fields in South America, China, Madagascar, and South Africa. The communists continually make news from China, but so far our missions have this year escaped harm from them. The anti-foreign uprising in Madagascar stirred up some feeling against missionaries.

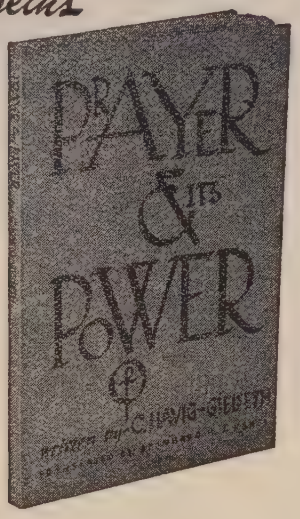
"The United Mission Advance" was presented in all the churches of the synod on October 12. This is an appeal for two million dollars in addition to the regular synodical budget. According to announcements the Foreign Missions Board needs a million to rebuild and furnish destroyed property on foreign fields; and the need for more workers is almost unlimited. The Home Missions department desires to add one million dollars to the church extensions fund. The Rev. Joseph Simonson is in general charge of this appeal, with Dr. R. A. Syrdal and the Rev. P. S. Dybvig giving full time support from the two departments of missions.

A book is on the way written by Mrs. P. C. Halvorson and telling of her memories of Madagascar. She was born in Madagascar, daughter of a pioneer missionary from Norway, and lived her girlhood there. In 1896 she married the Rev. P. C. Halvorson, just ordained and ready to go from the U. S. A. to Madagascar as missionary, where he served until 1916. He died in 1937. Their son, the Rev. Conrad Halvorson, was missionary in Mada-

C. Havig Gjelseth's

Translated by BERNHARD H. J. HABEL

PRAYER AND ITS POWER



HERE is an excellent study on prayer, now translated into English from the Norwegian. *Prayer and Its Power* is a study of prayer in the light of Scripture and the experiences of believers. It is a reverent, devotional, and inspirational book written for young and old alike.

CHAPTER HEADINGS

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gascar 1932-40, and returned to the island again in 1946. A number of Mrs. Halvorson's sketches have appeared in Norwegian translation in "Lutheraneren" and are very interesting as well as historical.

Charities

The Rev. Magnus A. Dahlen, secretary of the Board of Charities, has been a frequent contributor to *Lutheran Herald* with articles on Christian Welfare.

The number of homes for old people is still growing. Reasons assigned are that people live longer now than formerly; that many old people prefer a home of this kind to a private home; that care is provided in case of sickness; and old age pensions.

Persons

Dr. George Aus has returned to his post as professor of Dogmatics at Luther Theological Seminary, St. Paul, after a nine-month leave, most of which was used to study in Oslo, Norway. In the Norwegian almanac, *Folke-Kalenderen,* there will be an article by Dr. Aus comparing conditions in Norway now with those that obtained when he studied there in 1927-28—largely church conditions.

Paul Johnson, St. Paul, a St. Olaf College graduate, has been appointed editor of *Prairie Farmer,* publication issued in Chicago with an immense circulation, and supported by the Illinois Farm Bureau.

The Rev. A. L. Rustad, Faribault, Minn., retiring national chaplain of the American Legion, took part in the meeting of that organization in New York recently, and then went on to visit American cemeteries in England and five countries on the continent.

Prof. Oscar R. Overby, member of the music faculty at St. Olaf College, is author of a series of articles in *Lutheran Herald* on the subject, The Ministry of Music. In the same paper Dr. L. N. Field is writing about our Lutheran Hymn Heritage.

Et Alia

Many parishes have given their pastor an auto this year.

In spite of the graduation of some, especially one, large classes from Luther Theological Seminary, and the return of all but a few of the chaplains to parish work, there still are many parishes without a pastor. A number of strong one-church parishes have had the experience of having to send a letter of call several times before securing a pastor.

The subscription campaign for the two weekly church papers is on in October. During that month the price is reduced from $2.00 to $1.50 for a year's subscription.

Christian education is now in full swing. Over fifty men have applied to be members of the junior class at the theological seminary in St. Paul; colleges, junior colleges, and academies are full to overflowing; Sunday schools are again in action, and pastors and their assistants are again undertaking some of the most difficult, most important, and when well done, most profitable work in the church-instruction of the confirmation classes.

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United Evangelical

By H. Skov Nielsen

To head the drive for the $190,000 voted by this year's synodical convention, Mr. P. V. Hansen of Blair, Nebr., has been selected. Mr. Hansen is the son of the late Dr. C. X. Hansen, who served our church so long and so well as teacher and administrator at Dana College. He has himself served for many years as registrar and business manager of our school. More recently he has served as certified public accountant, and he is now engaged in the real estate and insurance business with his home town together with Mr. Lyle Guyer. Mr. Hansen has consented to devote three months to the work and hopes to complete the assignment within that time.

The exigencies of the times have occasioned a change in the building plans for the proposed new children's home at Oaks, Okla. Instead of one large building, as originally planned, a number of cottages are to be erected. The first of these, to house 25 children, is now under construction. It will cost about $24,000.

A letter from Pastor Hajime Inadomi in Japan informs us that he has accepted a call as pastor of the Lutheran Church in Osaka, the second largest city in Japan. Pastor Inadomi received his college training at Dana and was ordained in our church in 1922. He has served 25 years most of the time since then as head of the large boys' school at Kumamoto. He has five children ranging in age from ten to twenty years.

Pastor Alfred Thompson of Los Angeles, Calif., veteran missionary to the Sudan is preparing to return to the mission field for another term, despite his sixty-five years. He is at present on a speaking tour of our congregations.

American Lutheran

By Arthur P. Michelfelder

Foreign Mission Executive Resigns

Dr. Richard Taeuber, Executive Secretary of Foreign Missions of American Lutheran Church since 1930, has resigned to fulfill a desire to re-enter the Lutheran Ministry. Until Pastor Taeuber receives a call he will continue as Associate Secretary.

Dr Taeuber has served the cause of Foreign Missions for the past thirty years, first in the Iowa Synod with the field of New Guinea, and since the merger of Iowa, Buffalo and Ohio into the American Lutheran Church as Executive of Foreign Missions. Succeeding Dr. Taeuber as Executive Secretary, Dr. Theodore Fricke, Commissioner of Foreign Missions, will direct the program of Foreign Missions. Dr. Fricke is well qualified with first hand information of both fields, New Guinea and India, and of the future outlook for all foreign missions in the world. May God bless Dr. Taeuber as he returns to the active ministry after giving his all to foreign missions and guide and direct the new executive in all his work to the glory of Christ our Lord.

Christian Citizenship

During the year 1948 "Christian Citizenship" will be the main emphasis throughout the entire American Lutheran Church. The Board of Charities is directing the aims and objectives to bring home to every member of the church his God-given responsibility and opportunity as a Christian citizen.

1947

Child's Christmas Chimes

Edited by Joseph M. Girtz

25 cents each

$2.50 per dozen

This year the "Chimes" will be a selection of stories told by men and women who have children, or who were once children, and still remember the sacred glow and festivity of the Holy Festival. There will be fantasies, moods, and incidents. There will be stories of boys and girls from here and there, and things they have experienced and imagined.

The cover depicts two small children, a boy and a girl, looking out of the window Christmas morn. Their hands are folded in prayer, they are looking up and out, with glad and eager faces. On the window hangs the Christmas wreath. Open the window, the cover of the book, and all sorts of things come to meet you. But in the midst of it all we find the dear Christ-child, who comes to greet us with His word of peace and joy.

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It is hoped that new meaning will be given in practical terms to the divine injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," and to the new commandment of Jesus Christ "That ye love one another even as I have loved you." A concentrated effort will be made to reach into the life of every member of the church to inform him of the contributing causes of the existing pressing social problems abounding in modern society, and to acquaint all of the agencies and the programs set up for the correcting of the ills, ever keeping the constituency informed of the Christian principles and viewpoints necessary to guide the Christian in his every day living. Thus may every person in the church be stimulated to a sincere and personal desire to accept and to discharge intelligently all these responsibilities and opportunities as a true Christian citizen.

German Protestants Active in Christian Democratic Party

Geneva—Protestants play an active part in the Christian Democratic Union in Germany, but do not exercise a decisive influence in the party, according to Dr. Theodore Bachman, professor in the Chicago Lutheran Theological Seminary. He was interviewed prior to leaving Geneva for the United States after serving as the World Council of Churches' representative in Germany during the past year.

Although Protestants are members of the Union, Roman Catholics predominate in number and influence, and are superior in political skill, Dr. Bachman declared, adding: "For every reluctant Protestant candidate for public office, there seem to be a half dozen or more able Catholics."

Dr. Bachman described the Union as an interesting attempt on the part of broadminded Catholics and Protestants to pool their political energies.

"Already during the war," he said, "certain Protestant, Catholic and socialistic groups had planned to join in one progressive political party. This aim was checked when many of these leaders were killed in the abortive revolution of July 20, 1944, during which an attempt was made to assassinate Hitler. Thus, at the end of the war, the Socialist party came out with their programs all over Germany, and the churches formed their own party.

In order to avoid the danger of being aligned with one political party, Protestants also work actively with the Socialist party in the western zones, Dr. Bachman said. He declared that much tension between church and labor has broken down since Dr. Martin Niemoeller and other churchmen have engaged in conversations with Dr. Kurt Schumacher and various Socialist party leaders. However, he pointed out, the change is confined largely to top leaders, much of the old rivalry continuing at the bottom.

Dr. Bachman recalled that the Christian Democratic Union in the eastern zone early in September made strong appeals for a united Germany, leader Jacob Kaiser declaring that the party regards its role internationally in terms of fostering understanding between East and West.

He quoted Kaiser as stating "there must be collaboration between proponents of the Marshal Plan and the Molotov plan," and that Germany "dare not be torn by an unbridgeable schism between East and West."

Stressing the promise of greater understanding among all groups in Germany, Dr. Bachman declared that "during the Nazi era, many Christians, clergymen and laymen, who were confined in concentration camps with Communists and Socialists, were able to accumulate a wealth of mutual appreciation and respect, which, under present conditions, has by no means been exhausted, but awaits the genius of proper application."—R.N.S.

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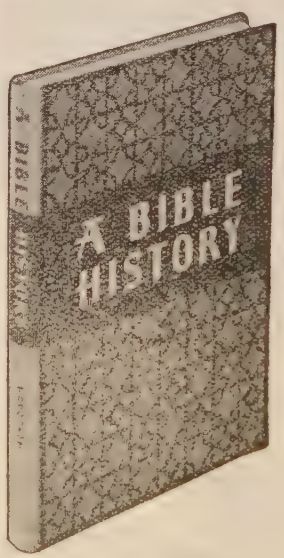

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ON THE RELIGIOUS HORIZON

Lutheran Students Meet

"Will the leadership of the world today be taken by American Christian youth?" asked Dr. Franklin Clark Fry of the 400 Lutheran students and leaders meeting in annual conference at Monterey, California, August 29-September 4.

The annual national conference of the Lutheran Student Association of America is called an Ashram, meaning corporate spiritual quest. It was that this year as 400 students and leaders met in Monterey under the theme "Jesus Christ is Lord."

"Jesus Christ is Lord" became very real to these 400 students and leaders from all over this country and Canada who spent a week together in Bible Study groups, in discussion groups, in conference sessions. Dr. Franklin Clark Fry, president of the United Lutheran Church of America, was the main platform speaker each morning. He addressed the group on the following topics: Jesus Christ is Lord through Evangelism, in Life of Youth, in the Ministry, through the Church. Throughout the week students were challenged to a personal commitment to Christ and to active participation in the life of the church, through worship, evangelism and life service.

Evening speakers included the following: Rev. Konrad Koosman speaking on the Home, Dr. Walter A. Lunden speaking on the American Community, Dr. Paul Empie, on The World Community and Rev. John Deschner on the University World. The keynote address for the conference was given on Friday, September 29 by Dr. Morris Wee, executive secretary of the Student Service Commission and Dean of the 1947 Ashram. It was a clear call to the students present for a personal commitment to Christ as Lord. The Communion Service on Sunday evening, with a meditation by Rev. Ross Hidy, chaplain of the Ashram, and the closing candlelight service on Wednesday evening, September 4, again centered the thoughts of the students on their personal commitment to Jesus Christ as Lord. Previous to the Ashram the Council of the Lutheran Student Association of America met for two and one-half days to transact the business of the Association. A goal of $15,000 for missionary projects for the year 1947-48 was set by the Council. This is popularly known as Lutheran Student Action and is the largest missionary program of any student Christian group in America. It is $5,000 higher than the goal for 1946-47. The $10,000 goal of this past year was over-subscribed to the amount of $984.12. At the closing service of the Ashram, students present contributed $1,670.57 as an opening pledge for the 1947-48 goal.

Projects included in Lutheran Student Action are: assistance to the Student Christian Movement of Finland to the amount of $2,500; $1,500

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"IF I can earn enough, I'm going to . . ."

"IF my health holds out, I'm going to . . ."

"IF I can give my children an education . . ."

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for scholarship for students in India, Japan, China, South America, Europe; $5,000 for the World Student Christian Federation and $5,000 for student work through the Lutheran Church of China. As a result of a promise of $5,000 from the 1946-47 project, Rev. David Vikner began work among students this September. A summer conference of Lutheran students in China was held for the first time as a result of the Lutheran Student Association gift. Next year $1,000 will be allocated from Lutheran Student Action to bring foreign students to the Ashram. Visitors from foreign countries this year included Wilson Ai of China, Andre Appel of France, Ingling Vonen of Norway, Pastor Josef Juras of Czechoslovakia and Pastor Mikko Juva of Finland.

Officers elected for 1947-48 are: Robert Larson of South Dakota State College at Brookings, president; Paul Beckstrand of the University of Wisconsin, vice president and director of Lutheran Student Action; Dorothy Nieman of Penn State, secretary and Donald Sederstrom of the University of Minnesota, financial secretary. Mr. Erwin List of Chicago was reelected treasurer.

The Council voted to hold the 1948 Ashram at Camp Interlochen, Michigan, in August, where 1600 persons can be accomodated.

Niemoeller-Marx Alliance Revealed

Pastor Martin Niemoeller and his followers in the Evangelical Church in Germany are forming an anti-Christian alliance with the Marxist Social Democratic Party, according to the New York Times.

The alliance, the Times said, has two purposes—to combat the influence of the Vatican, and to split the Christian Democratic Union in which Catholics and Protestants work together for a Christian society.

The Niemoeller-Marx agreement was concluded at Hanover, in the British zone, between Kurt Schumacher, national chairman of the Social Democrats, and 30 Niemoeller-dominated Churchmen, the Times reported.

"It is understood," wrote Times correspondent Delbert Clark, "that Niemoeller and his associates, feeling that the Catholics are too influential, are attempting to lure Protestants into the Marxist Social Democratic party and thus reduce the prestige of the Christian democrats."

Dr. Schumacher was reported to be not much concerned about Catholic influence, but to see in the Niemoeller move a chance to improve the position of the Social Democrats while splitting the Christian democrats.

Members of the Berlin executive committee of the Social Democrats, to whom Dr. Schumacher announced the alliance, reminded him that Marxism cannot tolerate religion. He reassured them that the party would remain atheist, but might get a lot of new members out of the move.

Clark wrote:

"This remarkable alliance comes at a time when dissatisfaction with Pastor Niemoeller's role of anti-Nazi martyr is taking concrete form in Germany. His prestige has recently suffered considerably . .

"The Association of Victims and Persecutees of Fascism ousted him fro the organization. It was alleged th new evidence showed that during t Hitler regime he swore to his sym pathy with Nazi aims, that he w anti-Semitic and never vigorously o posed Nazi ideology.

"It is recalled that during the fir World War Pastor Niemoeller cor manded a submarine in the Germ Imperial Navy; that immediately aft that war he took a leave of absen from the pulpit to organize one of t 'Free Corps' gangs that were fightit democratic forces in the Ruhr, a that his opposition to the Nazi regi

If animal life does not change
very radically with the ages,
why are there so many remains
of giant species?

Everyday Science for the Christian

By THEO. L. HANDRICH

If we accept the Bible literally, must we close our eyes to the facts presented in the above question? In the light of present-day scientific discoveries, must we admit that miracles are incompatible with the laws of nature? Is radioactivity an index of the earth's age? How has the Flood changed the earth's formation?

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consisted entirely of trying to save part of the autonomy of the Evangelical Church.

"During the period of his internment in the Dachau concentration camp, according to fellow prisoners, he was in what was called 'honorable confinement' . . Dr. Schumacher and Pastor Niemoeller will make good working partners, according to political observers here, since both are primarily Pan-Germans . . "

Editor's Note—The above is a sample of Catholic journalism from the *Catholic Exponent*. In the same issue there was a cartoon showing seven dwarfs whitewashing the black footprints of Communism in Yugoslavia. The dwarfs were labeled "Shipler, Elliot, Bucke, Buckner, Williams, Trexler, and Melish" (the seven Protestant ministers who visited Yugoslavia and reported that they found religious liberty there).

Free Train to Carry Religious Liberty Documents

Philadelphia (R.N.S.)—Original documents relating to religious freedom in the American colonies are part of an historical display on the Freedom Train, which came here to begin a monumental tour of the entire United States.

Freedom Train, which contains the original of the Bill of Rights, with its guarantees of freedom of religion, speech and press, and other priceless documents, is sponsored by the American Heritage Foundation and will travel for one year, making stops in 306 of the nation's principal communities. The train carries a total of 150 official American documents.

Train visitors will see Thomas Jefferson's Bill for Religious Freedom, Dated 1784. This bill, passed and slightly modified by the Virginia legislature, established freedom of worship in the Virginia Commonwealth. It set the precedent for the guarantee that went into the Bill of Rights.

Also on exhibition is the famed Bay Psalm Book, printed by Stephen Daye in 1640 and one of the few surviving copies of the first book printed in the North American colonies.

One of the mightiest first influences on American Religious Freedom was Roger Williams' statement on Religious Freedom, in 1644. The founder of the Rhode Island colony here set forth his grounds for believing that all individuals and religious bodies were entitled to religious liberty as their natural right.

Another notable contribution to the traveling shrine's religious contents is the Maryland Toleration Act of 1649. This was one of the first acts passed by any of the colonies providing a measure of religious tolerance.

Freedom Train carries such other important documents as the Magna Carta, The Mayflower Compact, the Pennsylvania Charter of Privileges, the Declaration of Independence, the Treaty of Paris, Washington's Farewell Address, the Emancipation Proclamation, Lincoln's Gettysburg Address, the Declaration by the United Nations, and the United Nations Charter.

The tour of Freedom Train was arranged to dispel any existing apathy toward the ideals of the Democratic form of government, to offset the perils engendered by the influence of foreign ideologies, and to arouse a more active participation by citizens in the affairs of their government.—R. N.S.

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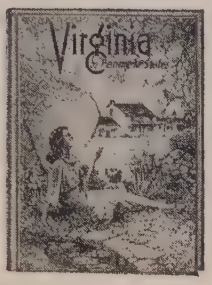


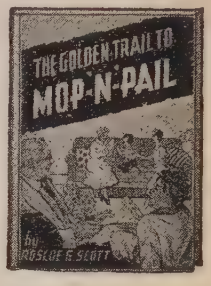
Virginia

By FANNIE STATES

Virginia's training under the wise guidance of her elders developed her into a girl of high ideals and sturdy Christian principles. In her selection of friends and companions, in her association with them, and later in her choice of a life companion she revealed a character well worth emulating by girl readers of this story. (for girls) 60c

The Golden Trail of Mop-N'-Pail

By ROSCOE GILMORE SCOTT



Boys in their early teens will read this story with keen delight. Adventures, thrilling and at times comical, reveal courage and resourcefulness. Sparkling humor throughout enlivens the narrative. The story is not goody-goody, but has a refreshing religious tone. (for boys) 60c

Blackberry Mountain

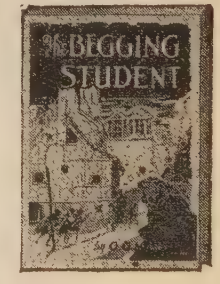
By MABLE A. WALLACE

The destitution, the indomitable spirit, and social surroundings of people on a remote Kentucky mountain, and the missionary endeavors of two consecrated young women successful in bettering the spiritual, educational and social conditions obtaining among these unfortunates are vividly related in this stimulating story. $1.00

SPECIAL

The Begging Student

By G. G. MARTIN



The story opens with an incident which took place about three years after Luther had posted his 95 Theses against papal indulgences. The city of Wittenberg was still in the midst of the after-effects. A begging student, brilliant but skeptical about religion, possessed of a philosophical turn of mind and a fine sense of humor, was an active participant in many of the struggles about Luther's teachings. Adventure and romance are cleverly woven into the narrative of Reformation. $1.00

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The Fifteenth Lutheran Hour—on the Air

September 28 marked the formal return to the air of Doctor Walter A. Maier, the regular speaker on the Lutheran Hour since the beginning of this radio mission. Currently on leave from his duties as professor of Old Testament Interpretation and History at Concordia Theological Seminary, Saint Louis, Missouri, Doctor Maier has for each week delivered a Scripture-founded, Christ-exalting Gospel appeal for an audience estimated at twenty million. Multitudes throughout this country and abroad will warmly welcome Doctor Maier's return for a fifteenth fall series of evangelistic appeals.

Particularly, however, September 28, is a red-letter day because it formally marked the attainment of the thousand station goal. Bringing Christ to the Nations now broadcasts over a thousand radio stations! A thousand mighty voices proclaiming the messages of sin and grace with a spread, speed and penetration otherwise utterly impossible! A thousand clarion calls to repentance, and then to faith in the full, free and final forgiveness offered through our Lord Jesus Christ!

Laymen's Movement Asks Prayers for UN

New York—Coincident with the reopening of the United Nations General Assembly at Lake Success, N. Y., the laymen's movement for a Christian world here urged the 25,000 signers of the Layman's Call to World Prayer to continue their prayers for the success of the UN.

In a letter to each signer, who had agreed to pray daily for the world leaders, Wallace C. Speers, Chairman of the Laymen's Movement, pointed out that the General Assembly "faces many problems which the Security Council has been unable to solve: Palestine, Indonesia, Greece. The delegates have expert ability and technical skill, but to these must be added the spiritual power which is necessary if the best of plans are to operate."

The Laymen's Movement, an interdenominational religious group, began last September to obtain the backing of people with spiritual convictions for the United Nations. At that time, the movement sent Dr. Frank Laubach, missionary and authority on literacy to the Paris conference. He was later sent on a tour of the U. S. to urge people to support the UN, with the result that 25,000 people pledged themselves to pray for the UN's success.

The Laymen's Movement is also making efforts to have future UN sessions opened "with a recognition of man's dependence on God which will not do violence to any man's faith." Under the plan each delegate would, in turn, be asked to open a daily session in "a manner which is in keeping with his own faith."

Attempts are being made by the movement to have a room set aside for prayer at the UN headquarters.

—R.N.S.

Pastor Calls New Long Skirts 'Immoral'

Washington, D. C.—The Rev. A. Powell Davies, pastor of the All Soul's Unitarian Church here, appealed to American women not to wear longer skirts this fall.

He termed the new styles "immoral . . moronic . . a crime against decency."

"They are immoral," he declared, "because they waste the material that is desperately needed by the world's suffering people."

Dr. Davies said American women have been invited to "humiliate" themselves by "following these imbecilic fashion changes like a herd of ludicrous cattle." If they do so, he

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lded, "their 20th century emancition is just an empty boast."

The cleric said the new styles "will eprive the shivering people of Eupe of the wool they will need in a al-less winter." He charged that reedy commercial interests, knowg that women will resist buying new othes at present inflated prices unss they can be tricked into doing so, ropose to trick them by radically anging the fashions."—R.N.S.

. Louis Catholic Group Holds Second Protest Meeting

St. Louis, Mo.—More than 700 perons held a second protest meeting ere against Archbishop Joseph E. itter's recent decision allowing negro udents to attend five Roman Catholc high schools under his jurisdiction, nd adopted a resolution to retain wyers and to file an injunction suit, necessary, to prevent negroes from ttending the schools.

The meeting, attended by Catholics rom 43 parishes, contributed $400 to nance the expected legal battle and lected an executive committee to conult with attorneys.

A resolution proposing that parents ithdraw their children from the five chools was opposed as hindering the ducation of the pupils.

The chairman of the meeting, which as advertised by handbills passed out n the parishes, said that about 100 neroes were now enrolled in the high chools. Speakers agreed they would e ready to aid in establishing separte facilities for negroes. —R.N.S.

Missionary Churches May Get Enlarged Amsterdam Quota

Geneva—Advances made by so-called younger," or missionary, churches in ecent years have raised the question whether their quota of fifty delegates o the 1948 assembly of the World Council of Churches at Amsterdam is dequate, according to Dr. Herbert Newell, associate general secretary of he Council.

Dr. Newell disclosed here he had disussed the matter of younger churches' epresentation at Amsterdam in Lonlon with leaders of the International Missionary Council and secretaries of he British Missionaries Societies. He aid participants at this meeting had ointed out that quotas for delegates were set at Utrecht in 1938, when Protestant leaders, gathered to draw up a provisional constitution for the World Council, failed to anticipate the expansion of the younger churches.

Emphasizing that the missionary churches will come to Amsterdam "as equals," Dr. Newell declared that World Council leaders are hoping that at least a slight increase in their quota of delegates may be possible by adding some to the categories of "areas not otherwise represented" or of "minority churches not adequately represented." A total of 55 delegates was allotted to these two groupings.

Among the younger churches who will be represented at the Amsterdam Conference, Dr. Newell said, are the new Church of South India, the Church of Christ in China (a union Church), the Protestant Church in Indonesia (a union Church), the United Evangelical Church of the Philippines, and a number of African churches, particularly from the west coast.

Dr. Newell announced that several church leaders will visit the Far East in connection with preparations for the Amsterdam meeting. The Rev. Norman Goodall, of London, will tour India, Burma, Australia, and New Zealand, and Dr. John W. Decker, of New York, will go to China and Japan. One of the chief purposes of Mr. Goodall's mission will be to take part in the preliminary conference of the churches in the Southwest Pacific to be held in Sydney, Australia, next February.

"This meeting," Dr. Newell said, "will promote collaboration among the groups of various races and nationalities in these scattered islands where missionary cooperation has not greatly advanced thus far."—R.N.S.

Watson Urges Clergy To Discuss Politics

Kansas City, Kan.—Claude A. Watson, Los Angeles attorney and the Prohibition Party's presidential candidate, voiced the belief here that ministers should discuss politics from their pulpits.

In speeches before three local religious groups he said:

"It is the minister's responsibility to society, to God and to his government to set up standards by which people may be able to discriminate between that which is good and that which is evil in government."

Proof of the license of clergymen to set standards of righteousness by which their congregations might judge political parties may be found in the fact that about two-thirds of Holy Scripture is concerned directly with God in relation to government, Watson declared.

"Political parties have moral qualities and moral standards, but these qualities and standards can be no higher than the debauching forces they permit to exist when they can destroy them," he contended.

Watson said that if an individual knowingly supports a political party that aids, as a matter of policy, the practice of debauching citizens, he is as guilty as the group with which he allies himself by voting for it.

He added that he accepted the nomination to become presidential candidate of the Prohibition Party in order to present the Christian message of that Party.

"That so many persons vote, in a manner of speaking, for what they think is the lesser of two evils, is shameful and unfortunate," Watson said. "How much better it would be to repudiate the evil of both camps and vote on the side of holiness."—R.N.S.

Report Wide Persecution of Christians in North Korea

Seoul, Korea—Persecution of Christians, especially ministers and elders, in North Korea was reported here by refugees from that area and American members of the Joint Commission of Pyeng-yang.

Sixty outstanding Protestant leaders, about 40 of whom are Presbyterians and 20 Methodists, were said to have been imprisoned in Pyeng-yang within a few months.

Among these are: the Rev. Kim Chin-Soo, moderator of the North Presbyterian Synod; the Rev. Chi Hung-Soo, pastor of the Ki Rim church in Pyeng-yang; the Rev. Kim Hong-Soon, pastor of the Tai Dong church, the Rev. Kim Pyung-Cho, the Rev. Kim Hwa-Sik, the Rev. Kim Kwan-Choo and Dr. Cho Man-sik, general secretary of the Pyeng-yang YMCA. Dr. Cho is being detained at a small Russian hotel, with curtailed privileges.

Russians were reported to have arrested leaders of the Christian Freedom Party. The Young People's Society of Christian Endeavor and its national headquarters have been disbanded, and most of its officers are still in prison.

Sunday in northern Korea has been designated as a day of labor, and children are required to attend public school on that day. If, instead, they go to Sunday school they are not permitted to attend school on other days of the week. Since last July, when an early curfew was instituted, children and young people have been prohibited from being on the streets Wednesday and Sunday evenings. This ruling has made attendance at midweek and Sunday evening services impossible.

Christians in government positions, factories, public works, mines, banks and other business places have been

removed from their jobs, according to the reports. This measure, plus Russian control of ration cards, was seen as sufficient to hold the majority of the population "in line."—R.N.S.

Lutheran Council to Suspend Radio Program

Chicago—Lack of funds will force the discontinuance of "The March of Faith," a 15-minute weekly radio program sponsored by the National Lutheran Council, before the end of 1947, it was announced here after a meeting of the Council's executive committee.

Long discussion at the meeting failed to produce any feasible method of financing the transcribed broadcast after the Division of Public Relations reported that funds for the program will be exhausted by February 1, 1948. An additional $35,000 would be required to carry the program through 1948.

Originally aired by St. Olaf College, Northfield, Minn., "The March of Faith" was taken over by the Council in April, 1945. On September 1, 1947, it was carried by 49 local stations.—R.N.S.

Church of South India Formally Inaugurated

Madras—A new experiment in Christian church unity began here with the formal inauguration of the Church of South India, which embraces all Protestant denominations in the area. The rites took place in St. George's Anglican Cathedral and were presided over by the Rt. Rev. Chirakarottu Korula Jacob, Bishop of Central Travancore.

The new church, which will comprise a Christian community of about 1,200,000, unites the four Anglican dioceses of Madras, Travancore, Tinnevelly and Dornakal, the South India Provincial Synod of The Methodist Church, and the South India United Church. The latter body was itself a union of Presbyterian and Congregational Churches.

A packed congregation in the 130-year-old Madras cathedral, including 600 representatives of churches, missionary societies and Christian associations from all parts of the world, witnessed the solemn consecration of nine prelates who were named for episcopal sees in the United Church by a joint committee of Anglican, Presbyterian, Congregationalist, and Methodist churchmen.

Wearing white rockets with saffron robes, the bishops were led in procession before Bishop Jacob and two co-consecrators. Solemnly laying hands upon the kneeling bishops, the consecrators repeated over them the formula, "Receive the Holy Spirit for the office and work of bishop in the Church of God now committed unto thee by the imposition of our hands." Each of the new bishops was then presented with a copy of the Bible and a pastoral staff.

The consecrated bishops and their dioceses were: Arnold Henry Legg, South Travancore; T. G. Stuart-Smith, Tinnevelly; James Edward Lesley Newbegin, Madura and Tramanad; Sabapathi Kulandran, Jaffna; Edgar Bentley Thorp, Trichinopoly and Tanjore; Premaka Gurushanta, Mysore; Frank Whitaker, Medak and Hyderabad; Bunyan Joseph, Anantapur and Kurnool; and Hospet Sumitra, Cuddapah.

Five bishops, in addition to Bishop Jacob, have already been consecrated to form the new bench of 14 bishops of the United Church. Their names and the dioceses to which they were appointed are: Anthony Blacker Elliott, Dornakal; Arthur Michael Hollis, Madras; George Theodore Selwyn, Tinnevelly; and Yeddu Muthyalu, Kistna and Godavari.

Of the 14 bishops, who include five native Indians, seven were formerly of the Anglican Church, three were Congregationalists, two Presbyterians and two Methodists. One of the outstanding Indian prelates is Bishop Joseph, who belongs to a well-known family of Telegu Christians, and has written several devotional books and a number of Telegu hymns.—R.N.S.

Dry Broadcasting Suit Advances

Reverend Sam Morris and Mr. Henry M. Johnson, Attorney, announce that the United States District Judge of the Western District of Kentucky, has sustained the motion for leave to take oral deposition of any officer, agent, servant or employe of the Columbia Broadcasting System on any matter relating to the jurisdiction of the court and the venue of the action, in the suit filed against the Columbia Broadcasting System and its chief officers and owners.

Messrs. Morris and Johnson hail this decision as a great initial victory for the Drys. The Drys instituted this action to impound and freeze over $18,000,000 of earnings and built-up surplus of Columbia, constituting a trust belonging to the public and not to Columbia and its stockholders, and asked for a judgment against Columbia for over $30,000,000.00, growing out of alleged discrimination of Columbia against the Drys in selling radio time to the Wets to counsel the drinking of alcoholic beverages, and refusing to sell any time whatsoever to the Drys to counsel the non-drinking of such beverages. Dissolution of Columbia is also asked.

Mr. Johnson, who is attorney in the case, and relator for the Drys, states that the way is now open for the development of the true facts relative to Columbia's doing business in and its presence in Kentucky through its broadcasting operations, and the continuance of its discriminatory broadcasts.

The case is watched with great interest throughout the Nation, and is regarded as vital by the radio networks, the liquor industry, and the Drys.

Christian Morals and Social Ethics

Before leaving the recent Moral Re-armament Congress at Caux, Switzerland, one of the Danish delegates, Mr. Anker Laus, delivered an address of which the following is a free translation by H.S.N.:

I am a Liberal, and I have fought for Freedom all my life. But I have always recognized the fact that human liberty can exist only on the basis of Christian morals, wherein unselfishness is stressed and men are taught to temper, or to refrain from, the exercise of economic or other forms of power over their fellow men. Resignation on the part of the individual at times becomes essential and obligatory if we are to live together on earth as free men and women. You will thus comprehend that I am happy to have come in contact with this active movement for moral rearmament.

In this Congress we have heard much of Communism in connection with the world's pressing social and economic problems. These problems are, perhaps, most pressing in the large countries, where the distance between the average citizen and the social, economic and political leaders is greatest.

I shall not here attempt to describe how we have solved many such problems in Denmark; but solved them we have. We are far ahead of the large countries in that respect. Four million Danes spend a billion crowns annually for social work of all kinds; and yet we have a strong communistic trend to contend with.—What can the reason be?

I have endeavored to find the answer to this question by statistical investigation. By comparison of the number of wage earners and other income groups in relation to the distri-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

tion of political mandates, I have ertained that the majority of wage ners support Marxian principles in he form, while professional men and ustrialists great and small adhere the traditional ideology of freedom its various aspects. I therefore con- de that enduring Communism grows of the very structure of present- economic life.

n a communistic society everybody st live on a wage, and under condi- ns determined by the State. In Den- rk today 60% of the people live on wage and only 40% on income from dependent enterprise or profession. we would have the ideology of free- m prevail, and democracy to live, we st halt the trend toward concen- tion and monopoly, as well as the discriminate use of economic power; these are the things that take away edom from the people and engender mmunism.—This calls for exercise genuine altruistic restraint on the rt of those in possession of power.

Many wage earners in our day rea- n thus: If I must always live on a age, I shall prefer to work for the ate; for that gives me a sense of com- unity of interests and social security. uch people, however, fail to realize at with the loss of individual eco- omic freedom we also lose social, olitical and cultural freedom.

Here at Caux we have heard a great eal about the ideology of Communism, t too little about its practices. The- y and practice must go hand in hand insure progress. Of this the Com- unists are fully aware, and they prof- by the present practices of many of he world's economic leaders.

I am convinced that our present-day conomic structure favors the com- unistic ideology. Private monopoly, ublic ownership, pressure groups oosting wages or prices, trade restric- ons, allocations, the mountains of pa- ers and blueprints—all these are evi- ences of a development favorable to Communism. At the same time they oster and nourish the very worst traits n human character.

So long as we, ourselves, indulge in ommunistic practice, we can hardly xpect to see favorable results of our Christian ideology. Practice gives life ts outward form, while ideology gives t content. Form and content must fit ogether.

Our Danish farmers have pointed the way.—We have for years been parcel- ing out the great estates and have thus reated tens of thousands of new free and happy homes in rural areas. But at the same time economic activities have been concentrated in the cities. In rural communities there are no Com- munists; in the cities there are many. If, in a number of municipal matters, we were to do as the Danish farmers have done, we would soon have a citi- zenship to whom freedom and its pos- sibilities would be everything and Com- munism nothing.

On one of my journeys through dev- astated Germany I asked a native why the Jews had been so badly used. He answered: "It was really not the Jews we hated. Rather it was the economic system that made us all slaves of capi- tal. For this, Hitler told us, the Jews were responsible."

Karl Marx has often been quoted here; and in this connection I, too, wish to refer to him. One of his pro- phetic utterances reads about as fol- lows: "Money power will become more and more concentrated; shops, ware- houses and factories will be held by ever fewer hands; and all men will be- come (more or less well paid) slaves of capital. When this development cul- minates (and we are not far from that point in many countries) the time is ripe for the Communists to take over the system and to realize the commu- nistic State." It seems to me that these words of Karl Marx, and those of that nameless German, tell us what we must do today if we would avoid the sight of a communistic world.

Will the world's economic leaders re- linquish their power and give the fruits of Freedom back to the people? That's the great question. If they will, we shall soon see results in the political assemblies. And if we base such prac- tice on a Christian ideology, we shall have initiated a truly democratic de- velopment in which we live together in helpful cooperation instead of de- stroying one another—economically in peacetime and bodily in war.

Man must be placed above money.

Abraham Lincoln Was An Abstainer

Abraham Lincoln told Leonard Swett that he "never drank nor tasted a drop of alcoholic liquor of any kind."[1] Ac- cording to Ervin Chapman, he was "not only a life-long and consistent teeto- taler, but he was a zealous champion of the cause of temperance." His fa- mous address to the Washingtonian Society in the Presbyterian Church at Springfield, Illinois, on the 22nd day of February, 1842, is regarded as a classic. Chapman says that

> In 1847, while a member of Con- gress he was remonstrated with by a fellow member for declining to partake of some rare wines which had been provided by their host, when he replied that he meant no disrespect, but that *he had made a solemn promise to his mother only a few days before her death that he would never use as a beverage, any- thing intoxicating, and 'I consider that pledge,' said he, 'as binding to- day as it was the day I gave it.'*[2]

The same author also describes a temperance meeting conducted by Lincoln in the summer of 1847 at the South Forks School House in Sangamon County, Illinois. He had been invited to address the meeting by Preston Breckinridge, one of the prominent farmers of that vicinity.

The meeting was held in a grove near the schoolhouse . . . Mr. Lin- coln was a Member of Congress at the time he conducted that meeting, and the reputation he had gained as a public speaker attracted a large audience . . . the brilliant young statesman pointed out the evils of intemperance and earnestly pleaded with old and young to sign the fol- lowing abstinence pledge:

'Whereas, The use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a bev- erage.'

This pledge had been prepared and signed by Mr. Lincoln, and on that day received the signatures of near- ly all who were present . . .

Cleopas Breckinridge, a ten-year- old lad, son of Preston Breckin- ridge, before referred to, was so deeply moved by the persuasive ad- dress to which he listened that when Mr. Lincoln said to him, 'Sonny, don't you want your name on this pledge?' he promptly and eagerly answered in the affirmative; but being unable to write, his name was written for him upon the pledge by the hand that wrote the Emancipa- tion Proclamation . . . [3]

A further example of Lincoln's public enunciation of his abstinence principles was given at the time he received the notification of his nom- ination for the presidency in 1860. On that occasion his friends wished to provide liquors for the reception of the distinguished members of the notification committee. Lincoln re- fused, saying: *'I have never been in the habit of entertaining my friends in that way, and I cannot permit my friends to do for me what I will not do myself.* I shall provide cold wa- ter—nothing else.' His friends feared his action would have an un- favorable effect on his visitors, yet no one attempted to dissuade him from his purpose; and when the notification ceremonies were con- cluded he invited his guests to par-

take of what he designated as 'pure Adam's ale, the mots healthy beverage God has given to men and the only beverage I have ever used or allowed my family to use.'

Ouring his residence in the White House, no liquor was served on either public or private occasions, and when presents of liquor were sent to him they were either returned to the donor or given to the hospitals for medical use . . .

The Honorable Shelby M. Cullom (Governor and United States Senator) of Springfield, Illinois, has testified (Chicago *Record-Herald*, March 16, 1908) that when he and other members of a committee of Springfield citizens called at Lincoln's home, after he had been nominated for President, to discuss arrangements for receiving the committee on notification, *Lincoln said: 'Boys, I never had a drop of liquor in my whole life, and I don't want to begin now.'*[4]

[1] **Reminiscenses of Abraham Lincoln**, p. 463.
[2] **Latest Light on Abraham Lincoln**, by Ervin Chapman, LL.D., N.Y., 1919.
[3] **Standard Encyclopedia of the Alcohol Problem.** Vol. IV, p. 1556.
[4] **Ibid**, pp. 1557-1558.

Eight Estonian refugees, the fourth boatload to come to the United States in thirteen months, landed in Miami, Fla., on Oct. 8 and were flown to Ellis Island here, pending a decision by the Bureau of Immigration upon their admission to this country.

The trip across the Atlantic was made in a 40-foot sailing vessel, captained by Leonard Veski, which left Gothenburg, Sweden, on July 22. Veski was accompanied by his wife, Hilda, and their two children, two other men and two women. The refugees said they were fleeing the "Iron Heel" of Russian domination in the Baltics.

A year ago, two boatloads of 48 Estonians arrived in Miami and they were permitted to remain in this country when President Truman intervened in their behalf. In September of this year, another group of 24 Estonians landed at Savannah, Ga., and were then taken to Ellis Island until a decision could be reached on their status.

The Displaced Persons Bureau of the National Lutheran Council is appealing to immigration authorities to permit the refugees to remain here temporarily until permanent plans for their resettlement can be worked out.

Recent shipments abroad by Lutheran World Relief included a donation of three carloads of prune pudding from the H. J. Heinz Company, it was reported here by Bernard A. Confer, LWR administrative assistant. The gift, which will be distributed among destitute people in Central Europe, grossed 204,600 pounds.

Another contribution received recently by Lutheran World Relief was 600 dozen cans of imitation cinnamon from McCormick & Company of Baltimore, Md., dealers in spices and extracts.

Stockholm, Sweden—The Rev. Dr. Gunnar Hultgren was elected Bishop of Visby on Oct. 3. Dean of Härnösand Cathedral since 1940, he succeeds Bishop Torsten Ysander, who recently became the bishop of Linköping.

Bishop Hultgren was born in Eskilstuna in 1902. He received his theological candidate degree at Uppsala in 1925 and was ordained in Uppsala for Strängnäs Diocese in the same year. After a term as chaplain on the cruiser "Fylgia" from 1926 to 1927, he served as pastor of various congregations until 1940 when he was appointed Dean in Härnösand. In that year also he received his Doctor of Theology degree in Systematic Theology.

Among other works, Bishop Hultgren is the author of "Evangelical Commandment of Love from Augustine." From 1935 to 1937 he was the editor of the theological journal "Var Lösen."

A nationwide campaign for Christian principles in sex life will be launched this fall and winter throughout Sweden. Meetings will be held in thirty cities under the title, "With Youth for the Future."

Physicians will give the medical basis for a sound and healthy sex life, while preachers together with youth of different trade groups will present the subject from the viewpoint of Christian faith and practice.

The campaign is being conducted by a long list of Christian organizations and by local congregations. Bishop Manfred Bjorkquist of Stockholm and Johan Gutsafson, president of the Swedish Covenant Church, head the committee in charge of the program.

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